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The Priest

Edited By Priests For Priests

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Vol. 7 1951
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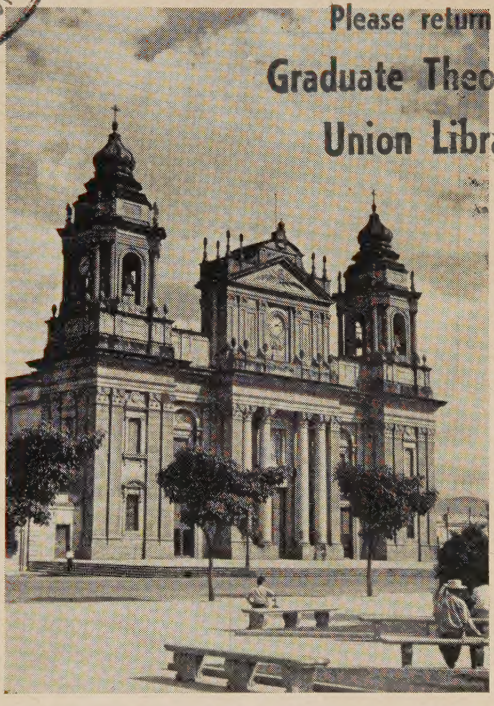

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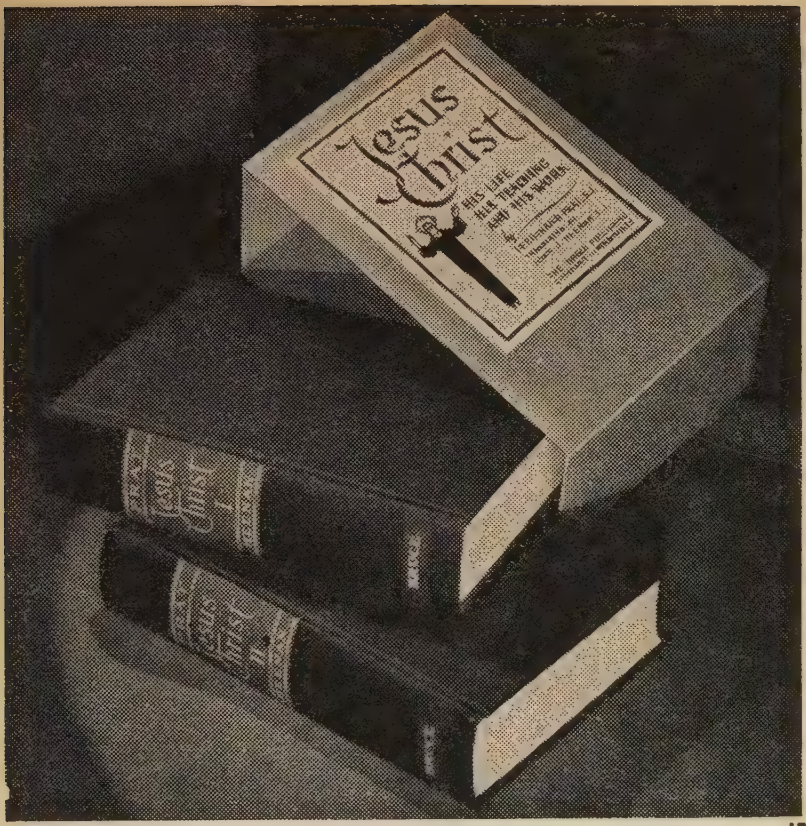

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Protestants Favor Use of the Bomb

"THE United States would be justified in using atomic weapons if such weapons, or others of parallel destructiveness, are first used against this country or its allies," according to a special commission of sixteen Protestant theologians and laymen, headed by the Rt. Rev. Angus Dun, Protestant Episcopal bishop of Washington, D.C.

Their reasoning starts with the end to be desired and works back to what is apparently a frankly pragmatic justification of the Bomb as a means to that end—including the idea, comparatively new in professedly Christian circles, that retaliation in kind "could" be justified.

For the United States "to abandon its atomic weapons, or to give the impression that they would not be used, would leave the non-Communist world with totally inadequate defense." For Christians "to advocate such a policy would be for them to share responsibility for the world-wide tyranny that might result."

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our government to use them in retaliation with all possible restraint."

* * *

Even more effective than the Bomb, we believe, would be the building up of Spain as an anti-Communist fortress in Europe—the admission of Chiang's 500,000 trained troops to help our efforts in the Orient.

* * *

Undoubtedly thinking of the Bomb in his Encyclical "Mirabile illud," issued early last month, our Holy Father wrote:

"The human mind—destined for other things—has discovered and introduced nowadays instruments of war of such power as to raise horror in the souls of all honest persons; above all, because they hit not only the armies but often wipe out private citizens, children, women, old people, the sick, and with them the sacred buildings and the most outstanding monuments of art.

"Who is not horrified by the thought that new cemeteries will be added to the many of the recent conflict and that new smoking ruins of towns and cities will accumulate more sad ruins?"

We believe it noteworthy here that our Supreme Teacher rejects the idea of Total War, clinging to the venerable and consoling notion that the lives of private citizens, children, women, old people, and the sick, are sacrosanct.

Perhaps it is our location in Pittsburgh and Seattle (peculiarly vulnerable) that keeps the Bomb to the fore in our thinking.

We still can't see how use of

THE PRIEST **JANUARY, 1951** **VOL. 7, NO. 1**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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Our Sisters FIND THIS AN EASY, PLEASANT WAY TO RAISE MONEY FOR THE BUILDING FUND

A report from The Sisters of Mercy Provincial House, Manville, R.I.

"OUR Sisters, of course, are not sales persons," (points out Sister M. Admirabilis, of Provincial House, Manville, Rhode Island.) "Thus, in our fund-raising efforts we must have merchandise that 'speaks for itself'. That is why we like the Doehla Plan, and why, I feel, we have been signally successful with it through a number of seasons.

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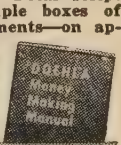

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the Bomb can be justified—practically, remember—without pronouncing the liceity of Total War. It is an instrument that, outside the realms of pure speculation, can't be dissociated from Total Warfare. Sure, it could be dropped in the middle of the ocean, or in a great big desert, or on the moon. That would be O.K. Granted. But who'd be bothered dropping it in those places?

Varia

ANOTHER new Catholic periodical has made its appearance: **A.D. 1950**, edited by Anne Fremantle, David Marshall, and (Fr.) Demetrius Manousos; a quarterly, at $2.00, aiming at a "renaissance of the spirit in contemporary American literature and art." Congratulations on the first issue!

Incidentally, the New York **Times** gave it a notice this week and coupled with it among newcomers something called **Book Reviews**, which we have not seen but which caught our eye, chiefly because it will attempt "to cover in brief the **nine hundred new books** published each month. Take that, Guttenberg—you and your infernal machine!

So many religious books, too. We note one called **The Left Hand of God** which we have already read but only by request; another called **The Ear of God**, which we don't have—so to speak. Comments David Dempsey in the **Times**, "Books on religion now get an anatomical breakdown."

As for **The Left Hand . . .** it ran serially in some national mag, **Cosmopolitan**, possibly, and we read it because Catholics we knew were

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puzzled about it. If there are no great changes in the book version (and there may be), it is okay. A story about a fallen away Catholic who masquerades as a priest in view of quite unusual circumstances, it may shock the layman but seems essentially reverent in intent. It draws too heavily on one's credulity, however, when it represents its central character getting away with his quite impossible pose without even a danger of discovery. There are some theological issues involved, too, that are definitely in need of clarification. And, (of course?) the implication is that one religion is as good as another.

New Wrinkle in Secular Newspaper Apostolate

BACK in 1943, we got the idea that Narberth articles would get more attention from rural editors if they could be supplied in mat form. That would obviate having to set them up in type.

So we interviewed the local representative of a national firm—who went one step further: if we would give his firm the mat-business, they would syndicate the articles for us themselves, including them in the sales catalogue of their services, supplied to every editor in the country.

After long discussion with the powers-that-be (or "were," at that time), it was decided that the expense was prohibitive; that editors would not cotton to a type-font that might jar with their own. So the idea was dropped.

But after reading country journals over a period of years, we've observed that they practically all

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Now we see an announcement that the students of the Paulist Seminary in Washington, D.C., are going ahead with just such a proposition, adding a few wrinkles of their own. During the past three years, the Seminary has issued a weekly mimeograph service now carried by fifty-two papers.

In contradistinction to Narberth, all articles will go direct to editors. (Narberth feeds them through the local clergy.) All service will be gratis. (Narberth had an annual charge of $10.00.) And each article will be illustrated.

Writing the articles will be Msgr. Sheen, Father Keller, Father Louis (Merton), and Joe Breig. There will be occasional pieces by John Edgar Hoover, Bing Crosby, Loretta Young, Joan Leslie, Fibber McGee & Molly. (The Narberth articles carry no byline.)

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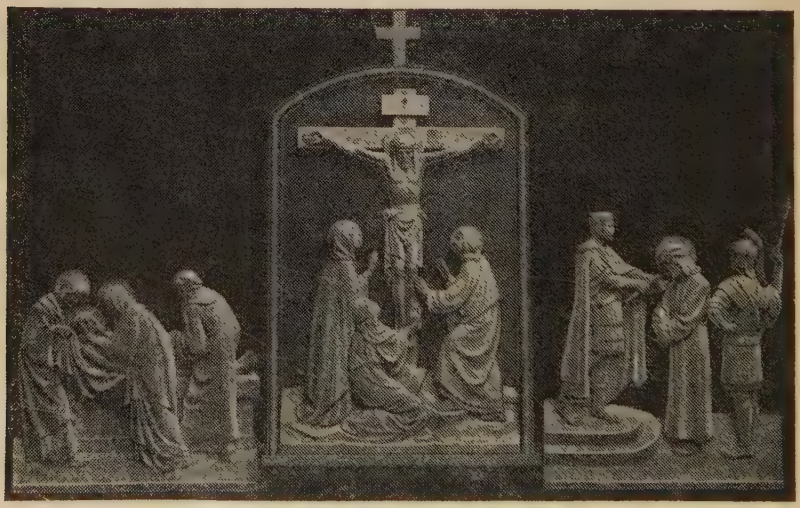

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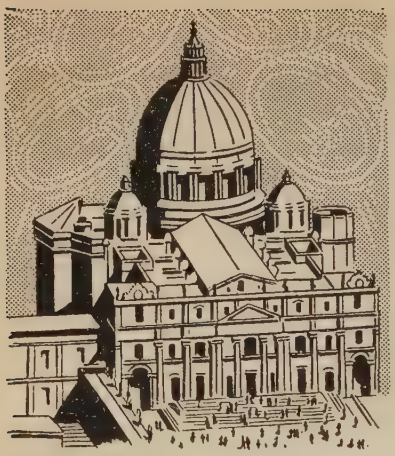

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Alma Savage, Literary Agent

WE claim full credit for having launched Alma Savage as a literary agent, engaged in criticizing and marketing manuscripts. It was our suggestion that she run it in connection with her lecture bureau. She took it up enthusiastically and we announced the fact under Currente Calamo in our issue of February, 1949.

At first she was a little green at it—not that she didn't know a good screed when she saw one, or where to place it, but she was a little hesitant about the business mechanics: how much to charge, how to reject unsuitable material, etc.

But now, after two years, she has gained assurance. A printed form on our desk lists the extent of her services and her rates for practically every type of writing and degree of collaboration.

So, if you think you can write, Pere, get in touch with Alma and ask for her prospectus. She can find you a rewrite man if necessary, or even a ghost. You can reach her at 37 Madison Avenue, New York City 10.

Diversity In Devotion

"WHEN once we have mastered the idea that Mary bore, suckled, and handled the Eternal in the form of a child, what limit

Continued on page 65

Father Owen P. O'Neill, Pastor
St. Cecilia's Church, Harvey, North Dakota

Proves There's No Time Like NOW to Raise Funds

HARVEY, North Dakota, is a little town you never heard of. It has a population of 2,330 and some 250 Catholic families. Their church is St. Cecilia's. Their pastor is the Very Reverend Owen P. O'Neill.

For some years Fr. O'Neill and his parishioners have dreamed of building a new church to replace the present one which the parish long ago outgrew. As usual, lack of funds was a major obstacle.

But last September, after years of talking about it, they decided to act. As a result of their action, they raised $101,795 in less than two weeks of solicitation. This came from some 230 contributors and represents an average gift of $442 per person.

What did they do and how did they do it?

First, they decided that if they ever were going to get the needed funds, NOW was the time to do it. Never were the times more opportune for raising funds than they are today.

This is because: 1) more people are employed at higher wages than ever befor in our history; 2) disposable income is at a record high — 195.5 billion dollars; 3) having money, the average person is disposed to express his innate generosity by contributing to a cause which he knows to be good and in which he believes.

Second, Fr. O'Neill consulted experienced fund-raising counsel just as he would consult a lawyer on a legal matter or a doctor on a medical matter. He turned over to this counsel the task of drawing up plans, organizing a campaign and following through on its direction to a successful completion. The counsel: B. H. LAWSON ASSOCIATES, INC.

Fr. O'Neill and his parishioners are to be congratulated on the outstanding job they have done. In our many years as the leading fund-raising counsel in the Catholic field, we have never known a more successful campaign nor one on which we enjoyed working so much.

If you wish more details on this campaign, just send a note or postcard to Dept. G-1, B. H. Lawson Associates, Inc., Rockville Centre, New York. There's no obligation, of course.

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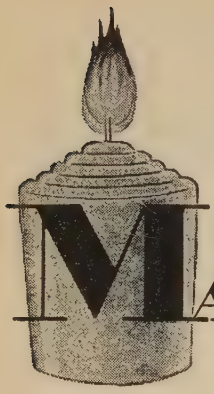

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The Priest

Vol. VII JANUARY, 1951 No. 1

Editorial Comment

Wanted — Vocations!

"BEFORE me, as I write, are stacked hundreds of appeals. They are not for money and medicines . . . or food and clothing. No! They are cries for pastors . . . teachers . . . nurses . . . missionaries!" Thus Fr. Godfrey Poage, C.P. in "Recruiting for Christ" (Bruce Publishing Company, Milwaukee, $3.00).

Most of us are roughly familiar with such a situation once it is called to our attention, whether or not we have given it the full weight of consideration it demands. A pastor among us is shy several sisters in his school, and Mother, almost in tears, says, "Nothing can be done." A Religious Superior wonders how in God's name he can cope with further requests. The Brother Superior of the local high school can accept no more students. A Bishop pores over the map of his diocese and decides that Centreville will get no parish this year. Maybe after the next ordination barring deaths and sickness—maybe—something can be done then. And so it goes within the very boundaries of our own experience.

Fr. Howard Bishop of the Home Missioners estimates that a thousand counties are without resident priests; he points out specifically that the parish of Cedar City, Utah, embraces over 30,000 square miles. Cardinal Spellman needs "1,200 more soldiers of Christ and daughters of Mary" in his great archdiocese.

Fr. Gillard, S.S.J., claims that "half the Negroes in this country have never even heard of the Gospel." Open up *The Interracial Review* and you will find each month opposite the masthead these grim figures that should haunt us:

Number of Negroes in U.S.	14,000,000
Estimated Number of Protestant Negroes	5,650,000
Estimated Number of Unchurched	8,000,000
Estimated Number of Catholic Negroes	380,000

One can say that some sixty million souls in the U.S. fall into the grim category, "No Religion."

Gone, too, are the days when Mother Europe sent us her sons and daughters in abundance to staff our churches, schools, orphanages and hospitals, when wave after wave of eager missionaries replaced them after years and labors made their inexorable demand. The sad fact is that widespread war has reduced much of the modern world to ruin. To save our common heritage of faith we, in turn, must now send missionaries to Europe.

Thus Fides Service, a department of the Propagation of the Faith, reports that France, which once supplied 15% of the foreign missioners, forced 67,500 priests into her army, that Spain lost 5,000 priests in its civil war, that Germany's seminaries were closed long before the war and, of course, are sadly handicapped today with the Fatherland dismembered. The Holy See has listed, in its "Report on the Polish Church," 3,100 priests as war casualties. This number, about a third of the total, furnishes us no information about how many priests are still alive or functioning in Communist-controlled Poland today.

"Recruiting For Christ"

As one anxiously watches current events and eyes the troubled globe, one's thoughts are not reassuring: "Crudelis ubique luctus ubique pavor, et plurima mortis imago." No one can say what the future of the Church may be in either Orient or Occident; yet the dark gloom has settled over all.

Not our purpose, however, is it to dwell on the "encircling gloom" but rather to call to your attention what America, still providentially intact, still rich in the faith and strong in resources, can do to make her contribution, to supplement the woeful lack of vocations to the priesthood and the religious life. And here we lean particularly on what appears to be the definitive work for the vocation director: "Recruiting For Christ."

Father Poage has discussed clearly and competently in some two hundred pages every practical aspect of the subject: the meaning of vocation, its "signs," its likely sources, the role of the priest, the teacher, the superior. He has provided as well a select bibliography.

There is indeed no shortage of vocations! This might be called the theme of this book. The shortage is rather that of vocation promoters. There are potentially enough priests and brothers and sisters who know how to recruit them. Methods are inadequate or outmoded; efforts are inefficient and lackadaisical; there is too much passivity, not enough vision and courage.

So it is that budding vocations wilt and die. Johnny would like

to be a priest but the pastor never gave him a sympathetic and understanding opening, so Johnny drifted into some other field. The pastor's attitude, hardly a conscious one, seems to have been that Johnny should submit his case formally and in writing as one would apply for a scholarship.

Mary thought frequently enough of the convent. But Sister Perfectionista never thought of Mary; she had her eye on Julia who was such a cooperative little dear and so easy to work with. So Mary, vaguely obsessed with a sense of her unworthiness, finally gave up.

Joe was a grand kid, daily communicant, handy with tools, sturdy and dependable. But his marks in school! He failed in Latin and got through English by a narrow squeak. No vocation there, said his teachers in tacit agreement. But how many missioners sighed in foreign fields for a lad like Joe to run the compound, to keep things in repair, to serve Mass and act as brother sacristan.

Lost Opportunities

Lost opportunities! This is the story behind the shortage of vocations. "God's grace is never wanting," writes Father Poage, "so till the end of time there will always be souls endowed with the requirements necessary to accomplish His works . . . There will always be priests, brothers and sisters, but you and I must find them."

"Recruiting For Christ" is full of sound advice on how to find them; all of it the fruit of experience, either the author's own or that of other successful promoters. It is impossible to summarize his exposition here; nor for that matter, in view of our priest readers, even necessary. We know, one may presume, that the truly Catholic home is the most productive seminary of all; that good parents are, in the author's words, "the greatest recruiters for Christ." It might perhaps be more pertinent to ask ourselves whether we have ever preached to parents along these lines, encouraged them deliberately to exercise their role of recruiter, made them aware of their opportunities for untold good.

We might also enquire if we have realized in any practical way just why the good home is so productive and what the consequent lesson is for us. The secret of the home for good (or evil) lies in the intimate nature of its contact and its impact on the child. The home is an inescapable environmental force, and ever active and well nigh omnipresent one.

No encourager of vocations however zealous can equal its efficiency yet the truth remains that his own efficiency is directly proportionate to the quantity and quality of his contacts. One might set this down as a fundamental law.

Fr. Poage illustrates this prin-

ciple (which however is his only by implication) in a section called "The Secret of it all." Setting down the results of innumerable questions put to outstanding vocational guides he quotes again and again such phrases as "special interest," "attention and sympathy," "personal interest," "personal contact," "friendship and guidance," phrases which bespeak long and patient hours spent with boys and girls, in informal instruction, in shared recreation, in example and leadership.

Most of us, as a matter of fact, can look back on some priest to whom we must acknowledge our everlasting indebtedness. From him we first heard the "Veni, sequere me" and we heeded it because it came from someone we loved and admired and trusted. And in like manner now, when one hears of a man who has been outstanding in the promotion of vocations, one is prepared to learn that he is the center of the youth of his parish, that his time is their time, that he is generous and sacrificing in every way, that he has the patience and the prudence and the common touch that are required to inspire confidence and break down the embarrassed self-containment of adolescence.

Incidentally, he was a vocation director. The term which necessarily has appeared many times formally or equivalently in this review must not be too narrowly restricted. Probably every diocese has (or should have) a "vocational director" of an official kind, appointed *nominatim* by his Ordinary, giving all or much of his time to this one task. But such a one will be the first to confess or rather insist that he can do almost nothing unless he has the active support of his fellow priests, of the religious and laity of the diocese. Someone else has done the spade work in most cases; he only reaps the benefits. Someone else has given the impetus which he can then direct. Alone and unaided he is a general without an army or a bishop without clergy.

The Code of Canon Law makes this clear in laying the major responsibility on the local clergy: "All priests, especially pastors, shall see that boys who show signs of an ecclesiastical vocation are carefully preserved from the contamination of the world. They shall train such youths in piety, give them elementary instructions in the study of letters, and foster in them the seed of the divine vocation" (Canon 1353). One might well ask, Who else?

To parody Fr. Poage's opening words, and by way of conclusion, "Before me as I write" are stacked dozens of exam papers, countless newspapers, several magazines and various odds and ends (the phrase comes to mind "abscondita a constitutione mundi"!). Among the piles of printed matter, a *must* on our reading list, is the latest issue of the Paulists' invaluable *Tech-*

niques for Convert Makers. And a sobering thought brings us to a close: What will the "techniques" avail without the "convert makers"?

The current crisis is the shortage, in every form, of religious vocations—not to mention the problem of an enlightened and apostolic and zealous laity. The crying need is for a widespread realization of what must be done, of what can be done, of what has been done. Father Poage's book handles a theme of paramount importance.—G. J. G.

JULIE --- Or Housekeepers Are Hard To Get

"You've got some nerve!"

Canon 1350, No. 1

John J. Neylon

Pastoral responsibility to non-Catholic parishioners

IT was just three months after my ordination and I had stopped by to offer congratulations. My priest acquaintance had recently been named a pastor. He was still quite jubilant as he fingered off the qualities of his charge. "Beautiful church in good repair, as nice as any in this end of the diocese." "No debt and look at this fuel collection." "Two hundred fifty souls and most of them good. They never bother you."

It turned out that there was only one rub. "I'm too young for a place like this. Nothing to do. But it would be perfect for some older man."

As we talked on, it developed that there were 1,000 people living in the village where the church was located and about 1,500 more on farms within the parish boundaries.

Brashly, half in joke and half seriously, I inquired if any man, young or old, couldn't find all the work he wanted, applying himself to the conversion of 2,250 parishioners who didn't recognize themselves as such.

The smile was immediately friendly and broad. "Father, I can see you don't understand this neighborhood. No love lost and all that sort of thing, you know. No, I go my way and they go their way. Not much chance of conversions here."

I think that Father D. was completely serious in what he said. He was convinced, by some strange trick of reasoning, that efforts to extend the Church in that community were foredoomed to failure and therefore not even worth trying.

It was a few years later that the Missionary Apostolate was assigned the task of starting a parish in a neighboring village that had never known a Catholic Church.

The priest appointed as administrator, one month ordained, set out to find a place for Sunday Mass. He talked to the few village residents known as Catholics and with them decided that the S———— Hall was the most convenient and decent. It was a privately owned building; still, the hall was being rented now and again to various organizations, and Father anticipated no difficulty beyond a little haggling over the amount of rent.

" . . . Over My Dead Body!"

Father George was first put off, then evaded, finally refused. He was privately advised that the town's leading citizen could be quoted, "There will be Mass in this community over my dead body." (It is interesting to

Father Neylon, assistant director of the Buffalo Diocesan Missionary Apostolate, is located at Delevan, New York.

note that he died within a month after the celebration of the first Mass.)

The town hall down the street was pretty much a mess. Use of it, however, could not very well be denied to a group of townspeople, so it was there that Father George set up his temporary altar every Saturday night. Families in their turn would sweep the place out, bring in and arrange chairs, decorate the altar with flowers. They did their best to make the physical surroundings somewhat worthy of the Mass that was to be offered.

But, at the same time, these people were conscious of the superior smiles of some of their neighbors that said so clearly, "We put you in your place." They were discouraged too by the fewness of their numbers and by the prophecies floating around as to how long the whole project would last.

Offhand, you might say that Father D. had the character of the district pretty well ticketed.

Then Father George went to work. Two and a half townships, roughly 100 square miles, with a population of about 2,000 people, were included in the area given to the mission parish for development. The first step in the program was a house-to-house, farm-to-farm census of the territory.

To get started quickly, Father George called for help from his classmates, all likewise assigned to the Missionary Apostolate. In three days, going out in pairs, the project was completed.

Explaining that a Catholic Church was being founded in the village nearby, the priests would introduce themselves as visiting around to make sure they knew all the Catholic people. Then they would inquire whether anyone in this house was ever baptized a Catholic. When the answer was in the affirmative, a complete religious census would be taken. The family would be informed of the time of Mass and invited to attend. And a proximate future visit by Father George would be promised.

When the answer was in the negative, the family would be sounded out gently on its present religious practice, its possible interest in the Catholic Church or in receiving Catholic literature. A taken-for-granted friendliness was always the spirit of the visit. On departure, a pamphlet would be offered and left and a promise would be made that a priest would return.

Eighty Catholics In Twenty-Five Families

This first canvass turned up 80 Catholics in 25 families of whom about 35 individuals began to come to Mass regularly.

Father George had his winter's work all cut out for him. Release-time instructions were begun for the twenty-nine children of school age, not more than three or four of whom had any previous instruction. A store was rented as a temporary chapel. It was decorated by the

labor of parishioners and furnished with gifts of surplus material from long-established parishes in the diocese. Regular calls were begun on Catholics who had not yet returned to Church and private instructions scheduled where they were needed and could be arranged.

The priests of the Missionary Apostolate are trained to take two things for granted: 1. Everyone living in a parish area is a parishioner or a prospective parishioner. The responsibility of the priest extends to all. 2. A good portion of every day is to be set aside for pastoral visits with greater emphasis laid on visits to those who are not yet good parishioners.

Homes are not the only places where contacts between priest and people can be begun. Main Street of a country town is a fine place for introductions as is the post-office, anyone of the stores, a P.T.A. meeting or a basketball game.

Father George put these two points for action to work and gradually the attitude of the community towards the Catholic Church began to change. Instead of crossing the street to avoid meeting the priest, people began to cross to exchange a few words with him. A villager volunteered his truck when he found that the Chapel could have a better altar for the picking up of same forty miles away. Another installed some lights and refused to render a bill. The school authorities became most cooperative in regard to the religious-instruction classes and attendance of the Catholics at Mass on holydays.

The Lawn Festival

But the real pay-off came when Father George's successor (appointments to the Missionary Apostolate are for one year) scheduled a lawn festival the next summer. I happened to go through the village the day that preparations were being made. Fully twenty men worked all day, pitching the huge tent, setting up stoves, tables, and benches for the outdoor dinner, and booths for the games, stringing lights and wires for the public-address system. Only half the men were Catholics. The other half were friendly non-Catholics.

The next day the town band lent a gala air and some spirited music to the party and the town people turned out en masse for the support of the Catholic Church.

Today, after a year and a half, the Catholic Church has the good will of this community. Contact with the priest, coming to know him and something of the Church he brought to town, has turned coldness into warmth, indifference or outright hostility into friendliness.

But good will alone isn't enough. It is the first step to conversion, perhaps, but the temptation to stop there is ever present. Father Tom isn't stopping there. While we are grateful for the spirit shown at the

lawn party, we are much more grateful for the fact that thirty-six families have asked to receive the monthly pamphlet we send out to interested non-Catholics. Yes, and Father Tom has five prospective converts under instruction.

Still another effect of the district's change of heart is the tendency it has of bringing more should-be Catholics out of hiding.

A re-canvass of the territory made last summer by Father Tom and the seminarian who assisted him in teaching religious summer-school brought the number of baptized Catholics on the parish roll to 184 in fifty-two families with forty-four children of school age. Sunday Mass attendance averages a little better than eighty.

Many prayers of priest and people must still be offered and an infinite amount of work done before this newly founded mission will be the center of a Catholic population, even before the Catholics now known will be all practicing their faith. But who can say that a beginning has not been made!

I tell the story not so much to list a particular accomplishment but to illustrate a general truth, that any town, any geographical area is a garden where the seed of Christ's truth can be sown and where the body that is Christ's Church can grow; and to illustrate another truth, that contact between priest and people is the human means by which this sowing and growing can be started and helped along.

Father George and Father Tom would be very puzzled indeed if you told them that their's was an old-man's job, nothing to do. Father D. I hope, is figuring things out for himself.

Irish Saints

Only two Irish Saints have been canonized by the formal ordinary process of canonization. These are Saint Malachy and St. Lawrence O'Toole. Two other Irishmen have been similarly formally beatified—Blessed Thadaeus McCarthy and Blessed Oliver Plunkett. All the other Irish Saints whose names appear in the Irish Calendar and elsewhere have, by special decrees, been declared as canonized by reason of an immemorial cult of them as Saints. This is known as an extraordinary method of canonization.—**The Irish Standard.**

Prime Minister

In answer to the question, "What is a prime minister?" a pupil wrote: "A prime minister is a preacher at his best."

—Expositor.

The Psalms in English

Rt. Rev. Wm. L. Newton, S.S.D.

A new translation by the Confraternity of Christian Doctrine

IN giving us its new translation of the Psalms, the Confraternity of Christian Doctrine provides the fifth or sixth English version of the Psalms to appear since the publication of the *Liber Psalmorum,* the Latin version that is being used in the Divine Office (cf. THE PRIEST, March 1949). Each of these efforts, quite independently, has sought to interpret in current English the thought of the psalmists; and their number witnesses to the importance of this section of the Old Testament. Each has its merits. Yet, of them all, this last, enjoying a quasi-official position, for many reasons will prove most interesting and deserve the greatest welcome.

Two of these reasons give it an immediate advantage: it is sponsored by a recognized department of the American Hierarchy, the Episcopal Committee of the Confraternity of Christian Doctrine; and then it is the careful result of a thoughtful and scholarly group-effort.

About the middle of the last century there was some correspondence between Rome and the American Hierarchy relative to a revision of the Challoner Bible. The Sacred Congregation of the Propagation of the Faith placed the responsibility for such an undertaking in the hands of the Bishops, indicating that they were not only to select men capable of the task, but also to supervise its accomplishment. That directive has been carried out literally in this present instance, and it lends something of authority to the version of the Psalms that it places in our hands.

The fact that it has been produced by a group of scholars builds up confidence in its thoroughness and accuracy. We are assured that it will be found relatively free of those personal views and preferences that so easily creep into the work of an individual, however well qualified. What is more, it issues from years of study, it has been edited and re-edited, checked and rechecked for exactness of detail, it has been repeatedly tested for its English style.

In addition, we cannot be unmindful of the fact that it brings us a step closer to that new version of the entire Old Testament that has so long been promised by the Confraternity. An NC news release of last August, announcing this edition of the Psalms, encourages us to expect the completion of this much needed work by 1955. Its *Genesis* has already been published as a kind of specimen of the historical books. Now this version of the Psalms

will reveal what we may look for in the poetic sections of the Old Testament. In either case, the prospect is most comforting. If the rest of the books hold to the high standard set by these two, and there is every reason to believe they will, then the time is not far off when we may look with some pride upon our accepted English text of the Old Testament.

This is not the occasion for a penetrating criticism of the text, but rather for calling attention to its existence and to some of its obvious merits. Not that there is any reason for withholding suggestions; there is still opportunity for correction and improvement should these be found necessary. This office we can leave to others for the moment.

Academically Formidable Authority

Following the *Liber Psalmorum*, this edition of the Psalms includes the Canticles of the Breviary, based upon the available original languages in each instance. The Psalms rest on the Hebrew as found in the Masoretic Text. However, the authors and editors felt free to modify this Hebrew text in accordance with accepted and sound principles of textual criticism. In doing so they were guided largely by the textual corrections already adopted by the editors of the *Liber Psalmorum*, differing with them a relatively few times in matters of text and interpretation.

This is a mark of fine prudence. It adds to the authority of the Confraternity group that of the body responsible for the new Latin text; and this accumulates into something that is academically formidable. As a policy it is conservative, and there will be some who would have gone much farther with textual emendation. But if reserved it is also more secure, much less exposed to loose speculation. It gives considerable assurance of bringing to us an English recension of the Psalms that is as close to the sense of the original autograph as can be hoped for with the means now at our disposal. Though not altogether independent in its approach, this is our first English version of the Psalms that is based directly on the Hebrew original.

At the same time, it is a remarkably successful attempt at rendering Hebrew poetry into English. This is far from a simple problem. The genius of such ancient oriental verse is strange to all modern means of expression. To capture fully its sentiment is, of course, impossible; but to catch and represent some of its feeling is essential, just because it is poetry. We should not forget that the emotion intended by the hagiographer falls as much under the prerogative of inspiration as does the thought contained in his words. To avoid the extremes of slavishness and looseness, to adjust the language to both the

author's message and good English idiom, to do this in such a way as to make the version literary without being conscious or stilted, is to tax the ability of anyone bold enough to undertake it. In view of all this, the Confraternity group has accomplished a difficult objective with unusual felicity.

Preserves The Religious Spirit And Tone

It has accomplished something that is even more difficult. The Psalms are not only poetry, they are religious poetry of an exalted nature. Someone has remarked that the Psalms contain in germ all the religious thought and devotion of the New Testament. That may not be an exaggeration. If it is near the truth, any translation that merits the name Scripture must above all preserve this religious spirit and tone of the Psalms. The present version seems to have done this with notable success. This may well be considered its chief claim to acceptance.

Objection will be found to one point or another in this version; for such is the common fate of any attempt at the Scriptures in the vernacular. But little exception of a serious character can be taken to it. It may, in fact, offer the attractive possibility of restoring the Psalms to something of the popularity they once enjoyed in Catholic devotion. There was a time, as the early Church Fathers inform us, when the Psalms furnished a universal language of prayer; when men chanted them not only at religious services (as at the original of our Introit and Gradual of the Mass), but throughout the days toil; when men reflected on their sentiments and carried them in mind and heart through life. This came about wherever the Psalms were used, wherever they were expounded. We may never reach that Utopia against the tides of secularism with which we now must contend. Yet if we should be able to get the Psalms into the hands of Catholics, perhaps the Holy Spirit would do the rest.

Towards this a few steps appear obvious. The first of these is to issue the book in an attractive format and to set a price upon it that will enable all to secure a copy. The printing of this present edition is excellent; the price is a real obstacle to wide circulation. With the text so generally used that it might be regarded as the common version, other means should be adopted to promote its employment not for study but for devotion. It is difficult to believe that such encouragement would fail, that these inspired words which have always provided expression for religious sentiment would not be welcomed.

Pay no attention to what critics say. There has never yet been set up a statue in honor of a critic.—**Jan Sibelius.**

"Sui Ritus"

Who has jurisdiction over Orientals?

Stephen C. Gulovich, Ph.D., S.T.D.

IN a communication recently published (see THE PRIEST, September, 1950), Father Joseph F. Marbach, J.C.D., of the Archdiocese of New York, took exception to the present writer's assertion with regards to the meaning of the clause "modo sint sui ritus" in canon 86 of the new marriage legislation for Catholics of the Eastern rites. Father Marbach supports his refusal to accept the present writer's opinion by three arguments, viz. that the marriage legislation was intended for the Eastern rites exclusively and hence does not affect the rights and privileges of the Latin clergy granted in the Latin Code; that had it been the intention of the Holy See to limit the rights of the Latin clergy granted in canon 1095, 1, 2, this should have been made clear as in the case with canon 1099, 2; and that in this country at least the Eastern-rite parishes are comparable to the national parishes of the Latin rite and hence like pastors of the national parishes have many fewer rights than the territorial Latin pastors.

There can be no question that the *Crebrae allatae* was primarily intended for Catholics of the Eastern rites. But for this very reason whenever Catholics of any Eastern rite come into contact with the Latin clergy they can no longer avail themselves of rights and privileges they may have under the Latin Code if these rights and privileges are in conflict with the provisions of the *Crebrae allatae*. Father Marbach is correct when he states that canon 86,1 "crystalizes the position of the Oriental priest and advises him of the boundaries of his actions in marriage cases."

That, however, is not the whole story, for canon 86 binds not only the clergy but the laity as well, i.e. while it does describe who of the clergy is a qualified witness of the Church it also imposes an obligation on the faithful to seek out such a witness. When instructing the faithful on the qualifications of a qualified witness the priest must among other things mention the clause "modo sint sui ritus," i.e. he must instruct the faithful to seek out a priest who is of their rite. Would he add: you must go to a priest of your own rite or to a priest of the Latin rite, he would be adding a piece of positive legislation which not only is not contained in the *Crebrae allatae* but which in the opinion of the present writer is contrary to several other provisions clearly stipulated in the new Code.

There Is No Opposition

It is the belief of the present writer that Father Marbach was

first misled by visualizing an opposition between single entities, viz. the Latin Church on the one hand and the Eastern Church on the other hand. Yet this view is canonically incorrect. From a juridical point of view the entire Latin Church, with its liturgical subdivisions, can be taken as a single unit. This, however, is not true of the various Eastern Churches. In fact, it is a well known fact among canonists that in some instances the juridical regulations of the Church did not take into consideration the origin or the location of a given rite, but rather the fact that a particular rite uses leavened or unleavened bread in the Eucharistic Sacrifice. Hence, when preference was given to the Latin rite rather than to some other Eastern rite this was done not because it was the Latin rite, but because this particular rite used unleavened bread whereas the other Eastern rite used leavened bread in the Sacrifice.

Consequently, the clause "modo sint sui ritus" has in mind not the relationship of the Eastern rites taken as a single unit on the one hand and the Latin rite on the other. On the contrary, it contemplates each and every rite recognized juridically as such, one of which is also the Latin rite. This can be further confirmed by the fact that the *Crebrae allatae* studiously omits any mention of a rite by name. Instead it makes use of the very general term "diversi ritus."

In view of what was said above, an Armenian could not, in Father Marbach's opinion, seek out the assistance of a Maronite priest nor could a Melkite call upon a Ruthenian priest for assistance. But they could very well present themselves to a priest of the Latin rite without any further ado. In such a case in the order of justice the various Eastern rites would be on one plane while the Latin rite would be on another and a higher plane. Such indeed was the situation during the reign of Pope Benedict XIV and for many years thereafter. But unless we are mistaken it is the common opinion of canonists today that this policy has long been abandoned by the Holy See.

Father Marbach further contends that the *Crebrae allatae* or any other decree for that matter made no specific mention of canon 1095, 1,2, hence the rights of the Latin clergy should not be considered curtailed. This contention would follow logically, perhaps, if it were true that in the presence of the *Crebrae allatae* we must visualize the relationship of the Western Church as a whole on the one hand and the Eastern Church as a whole (i.e. disregarding the juridical divisions and sub-divisions) on the other hand. This however is not the case. Hence, the codifiers had to choose between two alternatives, viz. either clutter up the canons with a constantly recur-

ring enumeration of all rites, and this would have been most undesirable, or else make use of a general language which would cover the field as accurately as human language can. This is the procedure the legislator followed.

The Clause of Promulgation

The final paragraph of the *Crebrae allatae* contains the clause of promulgation. There we read two provisions which cannot be ignored in this debate. 1) All Catholics of the various Eastern rites, including those subject to Prelates of a rite different from their own, are subject to the provisions of the new legislation. This means that an Armenian, be he temporarily or permanently under the jurisdiction of a Byzantine, Latin, or Maronite Prelate, must observe these laws. More particularly, if convenient (convenience is here taken in the juridical sense), he must seek out a qualified priest of his own rite to solemnize the marriage. 2) Any statute, be it either general or particular or special, even a synodal decree approved in "forma speciali," any general or particular prescription or custom still observed, is no longer binding if it is against the provisions of the new law.

Would it be stretching the point if we maintained that canon 1095, 1,2, comes under this clause at least as far as it might have affected Catholics of the various Eastern rites? In the opinion of the present writer a careful study of paragraphs three and four in canon 86 will show that it is not so. In fact it appears to be the derogatory clause Father Marbach would like to see.

Having discussed the general situation in the first paragraph, canon 86 further provides for the exception, viz. what is to be done when for some valid reason a qualified priest of one's own rite could not be reached. The second paragraph of canon 86 recognizes the validity of a similar situation and stipulates the conditions under which the local Prelate or pastor may *validly* assist at the marriage of the faithful of a different rite (note here the general expression "diversi ritus").

Accordingly, before such a Prelate or pastor can validly assist at a marriage he must first qualify as the *proper* (proprius) Prelate or pastor of the faithful according to the norms set forth in canon 86, paragraph 3, nn. 2-4. Two thoughts arrest the attention in this second paragraph: 1) No distinction is made between the Eastern rites collectively and the Latin rite. The canon simply considers the case in which the faithful are of a rite different from that of the officiating cleric. 2) In order for the local Prelate or pastor, who is of a rite different from that of the prospective spouses, to officiate, he must qualify as their proper Prelate or pastor in accordance with the norms stipulated in

the third paragraph. Does not this paragraph limit whatever jurisdiction the Latin clergy may have had over Orientals by virtue of canon 1095? It should be noted that this second paragraph is entirely new and has no corresponding legislation in the Latin Code, while canon 1095 paragraph 2 is restated in canon 87 paragraph 1.

Conditions Concerning Marriage

The exact conditions under which a Prelate or pastor of one rite may solemnize the marriage of Catholics of another rite are given in the third paragraph of canon 86. Under number 2 we read the following provision: "If the faithful of some rite (alicujus ritus) do not have their own pastor, the Prelate of these faithful must entrust the care of souls to a pastor of another rite, having obtained the consent of that pastor's Prelate."

This provision makes it very clear that if Catholics of a certain rite residing in a certain place do not have a pastor of their own rite, this fact alone does not make them free agents, giving them the choice of selecting a priest of their own choice as a pastor. It is the exclusive prerogative and right of their Prelate, whether he be of their rite or, as is further stipulated under number 3, of another rite, to designate a particular priest of another rite who would act as their pastor with all the juridical consequences. And it should be noted that this delegation of jurisdiction, at least in matrimonial matters, must be accomplished with the consent of the delegated priest's bishop. Since this provision clearly states that it has in mind "any rite" it obviously must include the Latin rite. And if this is true the derogation Father Marbach is seeking is obviously at hand.

Father Marbach might say that since this new Code is meant for Orientals only, it obviously limits the jurisdiction of the clergy of one Eastern rite over the faithful of another Eastern rite. However, such limitation would not be justified either by the text of the canon or by the source material on which this canon is based.

The Pontifical Commission for the Codification of Oriental Canon Law published the text of the *Crebrae allatae* with footnotes indicating the source material for the individual canons. Unfortunately, only a portion of the material indicated as the source of canon 86, 3, n. 2 was available to the present writer, viz. only the decrees relating to Ruthenians residing in the United States and Canada. It is significant, however, that the articles referred to as the source material have to do with the manner and the circumstances under which the Ruthenian Prelates are to delegate the exclusive jurisdiction they hold over their faithful to the clergy of the Latin rite. The absence of any reference to the

Ea semper—a decree which incidentally would have confirmed Father Marbach's speculation of the national angle—also appears to be rather significant.

Aside from this however the language of the text itself does not justify the exception one would have to suppose on the basis of Father Marbach's reasoning. The terms "alicuis ritus" and "alius ritus" are so sweeping in themselves that they must include the Latin rite. If the legislator intended to continue the jurisdiction the Latin clergy supposedly enjoyed over marriages of Eastern-rite Catholics by virtue of canon 1095, 2, would it not have been more prudent to word the canon thusly: "Deficiente parocho pro fidelibus alicuius ritus *orientalis*, horum Hierarchia designet alius ritus *orientalis* parochum, etc."? If the Latin clergy already enjoy the right to validly assist at the marriage of Eastern rite Catholics by virtue of canon 1095, 2, why use the sweeping statement "*alius* ritus parochum?"

Furthermore, if one reads attentively the provision in canon 86, 3, n. 3, one cannot help but realize that this portion of the canon at least also refers to the Latins and that at least this portion of canon 86 does limit the effects of canon 1095, 2.

Father Marbach's third argument is based on a similarity that supposedly exists between the so-called national parishes and the ritual parishes. Just as a pastor of a national parish has less jurisdiction than his colleague in the territorial parish, so the pastor of a ritual parish has much less jurisdiction than does his colleague in the Latin territorial parish. In fact it would appear that this supposed similarity is the basic argument of Father Marbach's reasoning. And since, in the opinion of the present writer, the premise in this argument is incorrect, it is inevitable that the conclusion must be wrong. Since the limitations of space will not permit us to go into the details of this opinion, it was suggested that this question should be discussed in a separate article. In view of what was said above the writer feels justified in making the following summation:

It is possible that the writer's opinion expressed in an earlier article, (viz. that without special delegation a Latin priest cannot validly assist at the marriage of two Eastern rite Catholics or of an Eastern rite Catholic and a non-Catholic) is not in conformity with the truth. However, the arguments adduced by Father Marbach are far from compelling and do not in any way prove the present writer's opinion to be in error. Hence, until Father Marbach can come forth with more forceful arguments, the clause "modo sint sui ritus" must be taken as it was interpreted in the article referred to above.

The Most Modern Way of Financing All Religious Works

✠ *John F. Noll*

The bi-pocket envelope

IN 1916 the *Laymen's Missionary Movement* invited business men to suggest a more modern method of procuring support for all religious works, and the method proposed was the "installment payment plan." People would pledge a certain amount to be contributed every year to both parish and extra parish causes, and then pay the same in fifty-two installments in a bi-pocket envelope. In one pocket the offering to the parish would be made; in the other, a small contribution to all causes outside the parish.

Having read about this in the daily papers, and having a printing plant, the undersigned immediately put the single-pocket envelope into effect in his parish which, during the first year, tripled the previous parish receipts. Then he recommended it to priests throughout the nation, and today nearly every pastor uses the Every Sunday Envelope.

But the Protestants, as we have noted, use a bi-pocket envelope, which is perforated in the center. Before the collection is counted the pastor tears off his portion and sets aside the other for transmission by a lay committee, once a month or quarterly, to a Diocesan or National Office. From this fund the Missions — Home and Foreign—The Denomination's official paper, educational institutions, etc., are supported.

If what the people give presently to their parish church every Sunday were all given in weekly installments *in one pocket* of the envelope, and a minimum of twenty-five cents were placed monthly in the other pocket for the Chancery calls, most Bishops would receive more revenue than they would need to care for all demands of the Diocese, of national and international needs.

According to the recent census there are in the United States 150,000,000 people, or about 37,500,000 families, yet there are now 62,000,000 wage-earners, or considerably more than one and one-half wage-earners to the family. One-fifth of these wage-earners, or 12,000,000, are Catholics. If they contributed an average of twenty-five cents a Sunday, or $13.00 a year, in the every Sunday envelope, $156,000,000.00 would flow into the Chanceries of all the dioceses. Even in less prosperous times there will be 50,000,000 wage-earners, among them 10,000,000 Catholics. A twenty-five cent weekly offering from all would produce $130,000,000.00.

Breaking it down into separ-

ate dioceses, let us see how it would work out in a diocese comprising 200,000 souls, or 50,000 families. On the basis of one and one-half wage earners per family, there would be 75,000 possible contributors. A twenty-five cent a week offering would bring into a diocese of 200,000 souls, in round numbers, $1,000,000.00. With 55% of that amount the Bishop could assign $50,000.00 to Cathedraticum; $60,000.00 towards the support of the Orphans; $60,000.00 towards the support of the Seminarians; $30,000.00 to Peter's Pence; $50,000.00 to War Relief; $10,000.00 to the Indian and Negro Missions; $10,000.00 to the Holy Land; $10,000.00 to the Catholic University; $60,000.00 to Home and Foreign Missions; $80,000.00 to Diocesan Charities; $30,000.00 (for several years) to the National Shrine; $75,000.00 for the Catholic paper (one copy for each of the 50,000 families); $75,000.00 for a membership in the Society for the Propagation of the Faith — for every contributor.

The envelope might be made up like this:

My Offering For My Parish Church And School

In All Their Needs

SALARIES
FUEL
LIGHT
INSURANCE
IMPROVEMENTS, REPAIRS
BUILDING FUND OR
DEBT REDUCTION AND INTEREST

My Chancery Offering For All The Following Purposes:

Support of Diocesan Offices
Orphans
Seminarians
Diocesan Charities
Subscription to the Catholic Paper
Membership in the Society for the Propagation of the Faith
Peter's Pence
War Relief
Home Missions
The Holy Land
Catholic University
The National Shrine to Mary
Other Causes

After all these allocations are made in these generous amounts the diocese would still have $300,000.00 left with which to carry on much needed works, to give subsidies to small parishes, make improvements on diocesan institutions, establish High Schools, etc.

A diocese having 400,000 souls would collect twice that revenue and could double the allocations, and have $600,000.00 surplus for purposes mentioned; one having

600,000, three times the figures indicated; one having 800,000 souls, four times; one having 1,000,000 souls, five times. Going backwards, a diocese with 50,000 souls would collect one-fourth that amount; a diocese with 25,000 souls, one eighth. A diocese of 32,000 souls, or 12,000 wage earners, would take in $156,000.00 for the support of diocesan, national and international causes.

If all Bishops gave every wage-earner a membership in the Society for the Propagation of the Faith, there would be no need of a Mission Collection, because the sum total would amount to $12,000,000.00 or $7,200,000.00 for the Foreign Missions and the Catholic Near East Welfare Association; and $4,800,000.00 for Home Missions. That would leave only the school group having a single missionary agency to support directly—the Holy Childhood.

The largest single expense item noted, namely Catholic Charities, would call for only eight per cent of the total. The Catholic University, Holy Land, etc., would take only one per cent. The Catholic University, on a one per cent distribution basis, would receive about $1,400,000.00.

The Catholic paper could not only be sent for less money if no subscription campaign were needed, but it would be entitled to full coverage by the Aduit Bureau of Circulations for advertising purposes. The envelopes themselves would indicate that the people had paid their subscription price.

All will agree that the hit and miss way of collecting both for parishes and diocesan needs rather than the budget way is anything but satisfactory, and it is out of keeping with sound business methods.

In Protestant churches everything is budgeted. Parishes are assessed for things needed by the denomination as such. For instance, here in the city of Fort Wayne there is a St. Paul Lutheran parish, consisting of 700 families of ordinary working people. Last week a local paper announced that its budget for 1951 is $125,000.00. It is assessed by the denomination $16,000.00 for Missions alone; and $9,000.00 for the Valparaiso (Lutheran) University. In all major Protestant churches money is raised only by direct giving. There are no socials, or bazaars, no raffles or bingo.

How Pledges Are Secured

Protestant laymen go to laymen to procure the pledges, and usually elicit a generous one. Dividing the parish territory into small districts, and selecting two men to cover each, to find new families and wage-earners could be accomplished in a week, and the organization would be retained for various purposes. Throughout the four dioceses of Indiana such an organization of *men* was formed to gather

pledges from every person in the family to say daily the Family Rosary. They visited every home in the state on a single Sunday.

It is the fifty-two installment payment plan that makes it easy for the ordinary wage-earner to meet a fairly large annual pledge.

The average Catholic parish would probably receive double its present revenue through this sort of budget system, by a person to person canvass; and, as we have noted, a small weekly offering for works outside the parish would produce a sufficient amount to take care of all present diocesan, national, and world religious needs—and supply a surplus for emergency diocesan purposes.

A quarter per Sunday is very little—the cost of a package of cigarettes, of a gallon of gasoline—but within a year's time it amounts to $13.00. Every parishioner reading on his envelope the formidable list of causes which that twenty-five cents per week is to take care of, must wonder why more is not asked—and he gives more intelligently. He learns to know what works he is actually supporting.

Half the success of Protestant collections is due to the fact that the people do know what they are assisting, and what the merit of each cause is. Since the average Protestant goes to church only a couple of times a year, support can be procured from all members only under an annual pledge arrangement. If they do not get to church to drop their envelopes into the basket the person who procured their pledges calls on them once a month for payment.

Recently a Baptist Mission magazine (for the Southern Baptist Convention) announced a five year program for the erection of 15,000 new churches, one for each community which does not now have one. It now collects tithes amounting to $70,000,000.00 annually from 650,000 members—an average of $107.00 per *person.*

The solicitors could, at the same time, not only procure a complete census for the pastor, but keep it up to date. In every large city where this has been done twenty per cent more Catholics have been found than the priest knew about, and many new contributors enrolled. Hence even from this viewpoint pastors should become deeply interested. Unless personally solicited numerous Catholics will do little even for their parish. By looking for wage-earners your lay workers would find many more of them in every city parish.

Wouldn't Pastors Like It?

The new method, it seems to us, should appeal to pastors because it would mean that there would be no special Chancery collections taken up throughout the year for any cause. They would have no Cathedraticum to pay from parish funds, no drives for Charities, or the Catholic paper. If a new major

diocesan project were to be launched, the people would merely be asked to give a little more in the second pocket.

We are aware that the bi-pocket envelope is even now being used in hundreds of parishes—the people giving a double contribution for both the ordinary support and some special need of the parish itself. But *wouldn't the people prefer* to include all of that in one contribution to the parish, and give a quarter a Sunday to cover the many collections imposed on the parish by the Chancery?

Parishioners would be spared the unpleasantness of "money talks" from the pulpit.

"Fatima or World Suicide"

"Nothing is farther from our mind than to anticipate any decision of the Church regarding either prophecy or private revelation. But one cannot but be impressed—and not a little alarmed—by the disquieting unanimity of prophetic warning concerning the days that lie before us. The present Holy Father, not given, you may rest assured, to merely melodramatic statement, describes our times as the darkest days since the deluge and speaks of punishment such as humankind has never known before. It would be hard to exaggerate the serious import of these words, spoken by the Vicar of Jesus Christ on earth. The middle of this century has been singled out in literally hundreds of prophecies as the time when the forces of Antichrist will rage and men will wither away with fear.

Are all such prophecies to be thrown aside because the sophisticates of this "enlightened" age have supreme contempt for the people of simple faith who are inclined to take them seriously? Shall we be saved—now—by the careful approach of the research director, or the professor or, for that matter, the theologian? Could it be that the sneers of the heretics still exert an influence even on learned good people and is that why the Blessed Mother herself, when she tries to save the world, invariably appears to people of simple faith and for the most part to little children? This divine predilection for illiteracy constitutes, for those who have eyes to see, an indictment of our academic pomposity and serves to remind us that even in our day the foolish may yet confound the wise."—**from "Fatima or World Suicide" by Msgr. Wm. C. McGrath.**

Definition

A toastmaster is a man who eats a meal he doesn't enjoy so he can get up and tell a lot of stories he can't remember to people who've already heard them.—**Snap Shots.**

Code and Cult

St. Patrick's Seminary
Menlo Park, California

P. J. Lydon, S.T.D.

What is the theology of allowing an invalidly married couple to live as brother and sister in the same house?

This can be very rarely allowed. There are four conditions: 1) No other remedy is possible; 2) No scandal will result; 3) No proximate danger of incontinence; and 4) Proper approval is obtained.

a—The marriage cannot be convalidated; if it can, of course this should be done. The Confessor should be silent if the parties are in good faith about the nullity, and the marriage cannot be rectified, and they will not separate—material sins.

b—If the people of the parish know of the situation *(public)* there will generally be scandal from cohabitation. But there are cases in which real scandal will not result—even if the situation is public. For example, if one of the parties is a permanent invalid or paralytic (and hence no occasion for carnal relations) or if the parties are advanced in years and have a reputation for virtue in the community.

c—*Proximate* danger of sin. If the occasion is grave and voluntary, separation must be imposed. If there is no serious reason to stay together it is a *free* occasion of sin. If it is a case of *necessary* occasion of sin because the parties cannot be separated except with *grave* detriment to themselves or to others (in reputation, finances, children, etc.) then the question is whether the occasion may be made *remote* by prayer, special precautions, etc. If it is *certain* that sin will result (e. g. parties are young, and so forth), cohabitation cannot be permitted. Miracles of grace cannot be expected. If it is only *probable* that sin will be committed "per se," cohabitation can be allowed if separation is morally impossible and special precautions are employed by the parties.

d—The *Bishop* is to be consulted whenever the confessor or pastor *doubts* about the lawfulness of permitting cohabitation. If the nullity is *public*, the Bishop is to be consulted. He has the right and duty to guard against abuses and scandals in his diocese (Can. 343, n. 1). If the nullity is *secret*, the confessor "per se" may deal with the case himself according to the above principles of moral theology—unless the Chancery requires that all such cases be referred to the Ordinary (cf. Titius and Bertha cases). This is demanded in some dioceses.

If all the conditions required for allowing a couple to live as brother and sister are verified—which is rare, the parties may

receive the Sacraments (Eccl. Rev., Oct. 1938, pp. 319-337).

Is it always true to say that if a person has an obligation in conscience to do something, he has also a moral right to do it?

It is generally correct, for example, since a Catholic has an obligation to hear Mass on Sundays, he certainly has the right to do so. But if a person has an *erroneous conscience* on faith or morals, while he should follow his conscience, he has no *moral right* to follow error. We do not speak of *civil right* but moral right. Moral right is based on law and presupposes *objective* truth; obligation is based on *subjective* appreciation of law (which appreciation may be false!). Does God give a man a right to do what is wrong?—It is a contradiction in terms.

What are the "usual" (consuetae) conditions for gaining plenary indulgences?

The usual ones are: Confession, Communion (according to the norm of Can. 931, Sec. 3), visit to a Church or Oratory, and prayers for the intention of the Pope (one Pater, Ave and Gloria). Cf. Preces et Pia Opera (n. viii) ed. of 1938 (a new edition appeared in 1950). These four are not *always* required for gaining a plenary indulgence. They are prescribed for gaining the indulgence attached to making the Stations.

Must parents be refused the Sacraments if they neglect to send their children to the parish school when possible?

"Per se" they may *not* be refused but (a) if they neglect to provide for the religious education of their children in some other way (e.g., no cooperation with the pastor when teaching public-school children) they violate a grave duty and hence are not worthy of the Sacraments or (b) if they send their children to public schools as a matter of principle, because they believe in *neutral* education as the great *American way* and so forth, they sin against a grave principle regarding faith and morals. Cf. Pius XI on Education; Pius IX's Syllabus of Errors, n. 48; Aertnys Damen II, n. 514; Noldin II, n. 296.

Good Catholics will not need to be told often of their duty to support Catholic schools. Many of our schools today are crowded to capacity and beyond. The Ordinary alone is the judge whether a parent has a good reason for sending his children to a public school (Can. 1374). Indiscriminate refusal of absolution, however, is not approved by higher authorities (III Balt., n. 198).

Catholic young people in state colleges must fortify themselves against loss of faith. *Free* proximate occasions of sin must be avoided altogether; *necessary* proximate occasions are to be made remote by the proper means—Catholic books, Newman clubs, the Sacraments, etc., and this is a *grave* duty.

The Code laws on schools are contained in Canons 1372-1383; the laws in the Third Plenary Council of Baltimore are in paragraphs 194, etc.

The *Instruction of the Holy Office* (Nov. 24, 1875) to the *American Bishops* decrees that Catholics fail *gravely in their duty* unless they provide Catholic schools in so far as they can.

Who cannot be absolved? a) Those who do not give their children the necessary religious education; b) Those who send their children to those schools in which spiritual ruin cannot be avoided (Does this not apply to some in state colleges?); c) and those who, although there is a suitable Catholic school in the place and properly equipped (or there is a Catholic school elsewhere to which they can send their offspring), nevertheless send their children to public schools "without sufficient cause and (ac) without the necessary precautions to avert danger" (Catechism instructions, etc.). These are not worthy of absolution, as is evident from the principles of moral theology (Fontes Codicis IV, pp. 362-365).

Is the obligation to send children to Catholic schools when possible "per se" a real one?

Yes, this is correct, but there may be good reasons to do otherwise—provided religious education is supplied in some other manner. By Canon 1374 it is forbidden to attend neutral schools. Cf. also III Baltimore, n. 196—"We command unless . . .

Is a Negro parish established within the limits of several territorial parishes considered a "national" parish and what are the rights of the pastors of such parishes?

It is *not* a "national" parish based on difference of language. It is designated as a *"personal"* parish and the pastor is a *personal* pastor (like a chaplain in the army) (Cf. Can. 216. sec. 4; Eccl. Rev., May 1943, p. 382). In some cases the pastors of "white" parishes interfere without permission in the Negro parishes. I see no canonical reason for doing so lawfully. The territorial pastor may not arbitrarily interfere with the rights of a "national" pastor and why should he do so without the permission of a pastor of a Negro parish? (Canon 20) Practically this parish has the same rights as a *"national"* parish.

Farewell To Bastardy

York, England (Reuters)—Persons born out of wedlock who wish to become ministers should not have to admit their illegitimacy, churchmen agreed here. A convocation of the Church of England voted unanimously against the Church law which says illegitimates must get a licence from the Archbishop of Canterbury before being ordained.

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38 W. Fifth St., Dayton 2, Ohio

The Catholic School in England

Thomas F. Keegan

Our English brethren face a crisis

Father Keegan, located at Heaton in Bradford, gives us an on-the-spot report.

THE General Election in Britain last February was fully reported and keenly followed in America. It held an interest for the outside world that the domestic affairs of one country seldom before aroused in others. But one issue in that election, of tremendous importance for one section of the electorate and in itself of tremendous importance, seen in the contemporary setting of European affairs, got no free publicity. That issue was the survival of the Catholic School.

It is noteworthy that since 1945 in all the countries of Eastern Europe the Church has had the control of education wrested from her. The secular press in Britain, loud in reporting the iniquities behind the Iron Curtain, itself draws the curtain tighter on the education scene. The analogy is too close even if the process of extermination is less hurried.

The story of Catholicism in Britain for the past century-and-a-half runs parallel with its history in America. After the savage Penal Laws of the 18th Century had been eased, the Faith was brought back largely by Irish immigrants of the 40's and 50's who were too poor to pay their passage to America. These settlers, in desperate poverty, crowded into the slums of the industrial cities and the pit villages of the Northern coal fields, where they sweated a 12-hour day for bare subsistence. Their schools and churches were built with their hard-saved pennies in back alleys and on waste ground, which could be had cheaply.

Their grandsons and great-grandsons in the Faith are not numerous. With thin streams from other sources, middle Europe and Italy (and of course, the trickle of highly influential converts), they have not swollen to much more than three million in a total population of 45 million, nor have they risen much in the social scale; those that have, have "risen" out of the Catholic Church.

Gradually Encroaching State Control

The roots of the Welfare State sink deep down below its flowering in Britain in 1945. A series of Education Acts it would be tedious to enumerate from 1870 onwards, began to define and extend the State's grip upon education. Previous to 1870, whatever education existed was purely of a voluntary nature, largely C. of E. and R.C. Meager grants were given from time to time from the Exchequer to voluntary bodies providing

education. In 1870 primary education was made compulsory. The bill first proposed that the voluntary bodies would be adequately financed out of taxation to continue their work of providing education. The proposal was successfully resisted by the non-conformist element. . . the strong conscience of the Liberal Party.

The Act gave birth to two types of primary education. State Primary Schools known as Board Schools, wholly secular in management but teaching those elements of Christianity which satisfied non-conformists — a right was guaranteed to withdraw children for religious instruction which satisfied in great part the C. of E. and church schools. Catholics had to continue to build their own schools, maintain them and pay teachers' salaries.

A subsequent act in 1902 eased the pinch a little for Catholics. By the act, the dual control system, as it is known, came in. The State undertook the payment of all teachers' salaries and the maintainence of the interior of the buildings. The provision of a building and all external repairs still remained the responsibility of the church authorities. The appointment of teachers was left to the Church; the curriculum, syllabus and the inspection of school belonged to the Local Education Authority; a Parish Elementary School remained the property of the parish. It was administered by a Board of Managers, seven in number, of whom the Pastor usually was chairman and correspondent. The others were appointed by the Bishop for a period of three years. Two always had to be representatives of the Local Education Authority, usually members of the city or borough council.

It Worked Until 1944

By and large, untouched by intervening Acts, the system of dual control worked well until 1944. In May 1940, a year after the outbreak of war, a Coalition Government of all parties was formed pledged to direct every effort towards winning the war. It guaranteed the rights of minorities, and undertook to introduce no legislation of a contentious or party nature. With the turn of the tide, when the men of the country were on active service, many overseas, when the women folk were on war work and the close censorship was clamped upon radio, cinema, press, and every organ of publicity, a bill was proposed by the War Government, outlining the extreme reconstruction of the educational system, nursery, infant, primary and secondary.

The Bishops of England and Wales were summoned to Whitehall (Scotland, happily, was not affected, an equitable solution of the problem there has been reached many years ago, 1918.) The provisions of the Bill were made known to them. Reform was the aim of Government, to be achieved as soon as

possible. The school-leaving age had to be raised immediately from fourteen to fifteen years of age and ultimately to sixteen years. Secondary education was to be provided for all. The standard of building and equipment was to be considerably raised. In actual fact it was set at such a level that few schools, either of State or Church, and those among the newest, built in the preceding decade came up to it.

The Terms Of The Law

These luxurious dreamings might have seemed to the Bishops in the grimness of 1944 wholesome, even if they were in glorious technicolor. There were many reasons to prompt them, and a Catholic Bishop had every reason, too, to welcome his people out of the dark places and the back streets to a place in the sun. But the Minister of Education did not mean it quite like that. His terms to the Bishops were in effect, "Bring your Schools" and "Build your schools to the new standards, make full provision for the extension of secondary education and we will help you possibly with half the cost, perhaps we will give three quarters of the cost, possibly we will give you nothing at all. But if the buildings you provide do not reach our standards we shall take over your school."

That is a fair summary of the terms of the bill and the White Paper of 1943.

The Minister said he wanted the act passed with the assent of all sections of the community. The Bishops said they could not assent; that no man could be reasonably asked to promise to pay half-X when X was of its nature indeterminate.

One hundred and ninety amendments to the Bill were offered by Catholics through their various organizations, Catholic M.P.'s, and friendly non-Catholic members. It is said that Mr. Butler, the Minister, went to Mr. Churchill in despair and said he saw no hope of getting the bill through Parliament that session. Mr. Churchill declared in Parliament he would regard the rejection of the Bill a vote of no-confidence in his (the War) Administration. The Bill was passed.

The C.P.E.A.

To fight the Bill a new organization was formed in 1943, the Catholic Parents and Electors Association — C.P.E.A. Organized on a parochial basis, its declared aim was to "Secure justice for our schools." Mr. Butler, in 1943 to 1944, estimated the cost of implementing the new act to the Catholic community, assuming it was given a 50% grant, at ten million pounds. It is particularly hard to get an accurate notion of expenditure across to a country where currency and the cost of living is completely different. The rate of exchange gives no equivalent in American values. Better to bear in mind that a bus driver earns 5 to 6 pounds a week — a school teacher 450 to 500 pounds a year, a small

shop keeper 300 to 500 pounds a year, and that 80% of the Catholic community is on this income rate.

In 1949 the Catholic Bishops at their annual Low Week meeting re-opened the case of Catholic schools and the 1944 education act. The Labor Administration of 1945, faced with more immediate economic problems, was unable to effect many of the changes ordered by the act. War-time controls of expenditure and restrictions upon building, suspended temporarily its operation. But the act remains law and without a doubt, as Britain's economic recovery advances, its provisions will be applied. Local authorities had already begun to make long-distance preparations for the full program of reform visualized by the act. They had made full surveys of the existing facilities in their areas and produced development plans. Using the estimates under these plans, the Bishops discovered that if building costs rose no higher, the cost to the Catholics for retaining control of their schools would be not less than 50,000,000 pounds.

A New Catholic Proposition

In a memorandum to the Minister for education they drew attention to this impossible figure and put forward proposals for a new deal.

All existing Catholic schools they suggested, should be leased to the State. Where there was a mortgage upon property, it should be rented at a figure sufficient to pay interest and annual repayments; where property was freehold the rent should be nominal. A shilling a year was suggested. In return, the State would appoint all teachers, provided the Church authorities approved of the applicants. The control of the secular curriculum would be wholly in the hands of the State, but a period of religious instruction would be guaranteed each day.

These proposals meant that all further building would have to be undertaken by the Church; so a Catholic parish requiring a new junior school, that is one for children from six to eleven years old, would have to raise a mortgage, and to raise a mortgage it would have to have in hand 20-25% of the complete cost. That is a requirement of the bank or building-society advancing the money. The cost of a junior school for 240 children, estimated by one local education authority in 1948 and that for a small parish of less than 2,000, is 84,000 pounds ($420,000). It needs to have in hand anything from 16,800 to 21,000 pounds. Its gross revenue per annum from all sources is not more than 2,500 pounds. From that, church, presbytery, hall and existing school (condemned by the standards of the 1944 Act and scheduled for demolition) must be maintained. Two priests must also be supported.

Catholics Hamstrung

The Bishops urged that, though the 1944 act enunciated

the principle that "the parent has the right to decide the type of education of the child as far as that is compatible with reasonable public expenditure and sufficient instruction," the further provisions of the act effectively nullified this principle. The enormous financial burden imposed upon Catholic parents made the exercise of their right impossible, consequently a contradiction in the law arose — and some solution such as theirs was needed.

It appeared a reasonable solution. It still did not release the Catholic community from the necessity of paying for its privilege of religion in school. It merely made the price more equitable. The Ministry of Education, however, rejected the proposals. The Minister in a published statement asserted the Bishops' figures to be grossly exaggerated and a much truer figure to be 15,000,000 pounds.

Within the following month the Labor, the Conservative, and the Liberal Parties were all canvassed for their views upon the 1944 act and its operation against Catholics. All parties were unanimous in refusing to recognize any disability suffered by Catholics and none held out any hope of relief. In 1943 and 1944, the C.P.E.A. had organized mass protest-meetings to prevent an unjust bill from being passed, and with the approach of the general election in 1950 it again got busy. No hope could be expected from any of the political parties, although traditionally 80% of the Catholic electorate supported Labor. A new nation-wide campaign was undertaken.

In every parish, its committee, and in every large town its central committee got down to work. By house-to-house canvassing, by public meetings, by leaflets distributed by members every Sunday at the church doors, it began to instruct the laity in the case for Catholic Schools.

They found there the first obstacle: apathy and lack of interest with the ordinary layman. The campaign aimed at instructing him in his rights to education, as a parent, as a member of the Church, as a citizen; and secondly in the political facts.

A Long-Term Course

That is a work that must continue for years and does not produce immediate results; but the C.P.E.A. determined to use every effective means to ensure the survival of Catholic schools.

In a country with a long and bitter anti-Catholic tradition, where Catholics are an un-influential minority, a measure of redress can only be hoped for by presenting a case based on justice and right to the honest judgment of fair-minded fellow-citizens. Accordingly, every candidate at the recent election was asked for an interview by representatives of the C.P.E.A. In nearly every case it was given and the candidate was asked to give written replies to three questions:

1) Do you agree that Catholics are entitled to ask for a revision of the terms of the 1944 Act in view of the unforseen burden it imposes?

2) Do you agree that the proposal outlined above presents a very satisfactory solution of the problem?

3) Would you be prepared to press for support-legislation in Parliament on the lines of the above proposals?

The proposals referred to were of course the Bishops' proposals of 1949. At the interview every candidate was given a copy.

What the outcome of the campaign will be it is still very hard to tell. That one party rather than another has been returned to power does not affect the matter. A surprising number of affirmatives to all questions were given by candidates. Many were genuinely convinced for the first time that Catholics had a problem and a just case; many admitted they had never seen the Catholic case from that angle before. At the interviews, some telling points were made. One prospective M.P. was told: "We are not asking anything from you when all is said and done. If we break down and cannot run, the children will still be there and you will still have to educate them. It will cost you just as much."

The gravity of the crisis for the Church in England is not exaggerated. It is soberly measured by the words of the Bishop of Salford at a mass meeting: "If you take our schools, you won't train Catholic children; you won't train little Protestants, Anglicans or non-Conformists; you'll raise a brood of Communists."

The Duty of Alms-Giving

No one is obliged to relieve his neighbour by taking from his necessities or from that of his family, not even by curtailing what decency or decorum impose on him: **None in fact must live contrary to propriety.** But from the moment we have given sufficiently to necessities and to propriety, **it is a duty to distribute the superfluous among the poor.** It is a duty, not of strict justice, except in cases of utmost necessity, but a duty of **Christian Charity**; consequently, a duty, the accomplishment of which cannot be pursued by the ways of human justice. Then, above the judgments of man and his laws, there is the law and the judgment of Christ, who wishes that we give alms habitually and tells us that it is more blessed to give than to receive, that the Lord will consider as given or refused to Himself the alms we will have given or refused to the poor. **As long as you did it to one of these my least brethren, you did it to me.**

—Pope Leo XIII.

Converts and the Open Door

John A. O'Brien, Ph. D.

Notes by the compiler of "Where I Found Christ"

MANIFEST and striking interventions of divine grace in conversions to the Catholic faith are not peculiar to previous centuries or other lands; they are taking place in our own land today. God's ear is ever sensitive to the cry of His children for help. In *The Seven Storey Mountain* it is not difficult to discern the working of grace as it gently yet insistently leads its young author to the baptismal font and then to a life of prayer and contemplation as a Trappist.

In the symposium, *Where I Found Christ,* Thomas Merton takes the readers behind the monastic enclosure and gives them a glimpse into the beauty and the joy of a life spent in loving communion with our Father and our God. He draws aside the veil upon the meaning of membership in the mystical body of Christ and shows how we all can share in the divine life.

Man knows little about the real nature of electricity but much about its operations and its effects. Indeed much of our material civilization is built around the instruments for the harnessing and use of this mysterious power. So likewise as we know little about the nature of divine grace but much about its workings and its effects.

The whole spiritual life of man is built around the channels of grace: prayer, meditation, deeds of love and service, penance, the corporal and the spiritual works of mercy and the sacraments. Conversion is especially shot through with the operations of grace; we would scarcely have scratched the surface of this subject if we did not attempt to point out the important role which grace plays in the drama of the soul's quest for God.

Without His divine aid no one comes to Christ: such is His explicit teaching. "No man can come to me," He said, "except the Father, who hath sent me, draw him." While there are many things about grace which are shrouded from our eyes, we do know this: Grace assists the earnest searcher to find God, Jesus Christ, His divine revelation and the Church which He founded to transmit that precious legacy in its entirety to men.

It is helpful in awakening interest in that quest, in the actual process of investigation, and above all, in bringing that to a successful ending in the act of faith. God will not deny that grace to the man of clean mind and pure heart, who searches earnestly for the truth and on his knees humbly begs for light to see the truth and strength to follow it.

In following that light as it leads him into Christ's Church, one surrenders himself to the divine will and in that conformity of his will to God's will he penetrates to the secret of all sanctity. "Not my will," said Christ in the Garden of Gethsemani, "but thine be done." There is the pattern for us to follow. "At bottom," observes Rudolph Allers, "there is only one ideal, doing one's job in life, involving self-surrender and service. In the same way there is only one virtue—humble and willing conformity to the will of God. And only one sin—defiance of God's will."

In a letter to Charles Kingsley, Thomas H. Huxley writing as a scientist sounds substantially the same note. "Science seems to me," he writes, "to teach in the highest and strongest manner the great truth which is embodied in the Christian conception of entire surrender to the will of God. Sit down before fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abyss nature leads, or you shall learn nothing. I have only begun to learn content and peace of mind since I have resolved at all risks to do this."

Absolute honesty in following the light is the path that leads to sanctity and to science, to holiness and to wisdom. The intelligence with which the Creator has endowed man is God's candle burning within the human soul and it can lead only to God, the infinite source of all light and truth. "I am the light of the world," said Christ, "he that followeth me walketh not in darkness but shall have the light of life."

It is God's image in man, His candle in our soul, which constitutes the dignity of the human personality and the transcendental value of the human soul. It is the denial of this dignity to the individual which constitutes the essential heresy of all totalitarianism; communism, nazism and facism. Against this heresy the Church has never ceased to war. Pope Pius XI was the one great moral leader in all Europe who raised his voice in stern protest against the anti-semitic laws of Hitler and his other invasions of human liberty.

Einstein's Tribute

Albert Einstein voiced the admiration of free men everywhere when he said: "The Church alone has protested against the struggle being waged by Hitler against liberty. Up to this time I had taken no interest in the Church, but today I profess a great admiration and a great attachment for the Church which alone has had the unfailing courage to battle for spiritual freedom and moral liberty."

The individual's right to liberty stems basically from his spiritual nature, his God-given freedom of the will; and it is in the common possession of a spiritual and immortal soul that the essential equality of all men

consists. "The deepest moral issue of the modern world," observes Ambassador William Bullitt, "is the issue of man as a son of God with an immortal soul, an end in himself, against man as a chemical compound, the tool of an omnipotent state, an end in itself." By keeping God's image in man clear and distinct, the Church makes it shine as a precious diamond before the whole world. Thus does she sound the death knell of totalitarianism as a way of life for free man.

In returning to the historic center of Christian unity, our separated brethren part with no doctrine or practice of historic Christianity but simply regain possession of some parts of the divine legacy which they lost in the last few centuries but which their forefathers held as their priceless spiritual treasure for more than fifteen centuries. Samuel Johnson recognized this fact back in 1769 when he said: "A man who is converted from Protestantism to popery parts with nothing; he is only superadding to what he already had. But a convert from popery to Protestantism gives up as much of what he had held sacred as anything that he retains."

All the world is hungering for spiritual and religious unity. The world conferences of our separated brethren at Stockholm, Lausanne, Edinburg and Amsterdam voiced that need. The final declaration, adopted at Edinburg, mirrored the thought of all the conferences in asserting: "We humbly acknowledge our divisions are contrary to the will of Christ, and we pray for unity."

"Open the Door"

In an impressive ceremony Pope Pius XII opened the Holy Door of St. Peter's Basilica in Rome with the words: "Open the door, for God is with us." The ceremony inaugurated the Holy Year of prayer and pardon, during which millions of pilgrims came to the shrine of Peter, the chief of the Apostles. The ceremony indicated likewise that the door of the Mother Church is open to all who have strayed from the historic center of Christian unity. The Holy Father uttered an earnest and loving appeal to all believers in Christ to return to the Church which the Saviour founded.

"Oh that this Holy Year," he said, "could welcome also the great return to the one, true Church, awaited over the centuries, of so many who though believing in Jesus Christ are for various reasons separated . . . With good reason men are anxious about the effrontery with which the united front of militant atheism advances. And the old question is now voiced aloud: Why are there still separations? Why are there still schisms? When will all the forces of the spirit and of love be harmoniously united?"

Recognizing the world wide hunger for religious unity, the pontiff with moving warmth and

affection concluded: "If on other occasions an invitation to unity has been sent forth from this Apostolic See, on this occasion we repeat it more warmly and paternally. We feel that we are urged by the pleadings and prayers of numerous believers scattered over the whole earth, who after suffering tragic and painful events turn their eyes toward this Apostolic See as towards an anchor of salvation for the whole world."

A Thousand Paths

Thus does the Church invite all outside her world-wide family to investigate the credentials of her divine establishment and to examine the truths committed to her charge by Christ. Only after a person is convinced of her divinely established authority to teach all mankind does the Church invite him to membership in her fold. She makes no emotional appeal, exercises no pressure, because she knows that the objective evidence is overpowering and because faith involves the free assent of the will and must be based upon a profound and unalterable conviction of the truth of her teachings.

The great restraint which the Church exercises in presenting her claims must commend itself to every serious and thoughtful person. She combines with that restraint, however, an earnest and sincere invitation to all truth seekers to examine her teachings and when convinced of their truth to enter her fold.

They will find that a thousand paths lead to her great open door; for she is the trysting-place of all the truths in the world, the greatest moral fact of all the ages, the ever enduring miracle of two thousand years of human history, the city of God on earth. Arnold Lunn, the brilliant British writer, closes the story of his pilgrimage to her with the words of Hilaire Belloc, which expresses the verdict of history: "There is a city full, as are all cities, of halt and lame, blind and evil and the rest; but it is the city of God. There are not two such cities on earth. There is One. One thing in this world is different from all others. It has personality and a force. It is recognized, and (when recognized) most violently loved or hated. It is the Catholic Church. Within that household the human spirit has roof and hearth. Outside is the Night."

It is the hope of the editor and the contributors to *The Road to Damascus* and the new symposium, *Where I Found Christ,* that the stories of their experiences may serve as torches to light the way for all sincere seekers for God, Christ, and His Truths. The path may lead over fields strewn with rocks and boulders and through new and strange lands. But at the end the pilgrim will find the great open door of his Father's house and in it the gentle and loving Christ who extends His arms to embrace him, as He whispers, "Welcome home, my child!"

Sermon Suggestions

For the month of January ✠ *J. F. Noll, D.D.*

Holy Year Crusade

January 7, 1951

At the beginning of Holy Year in Rome Religious News Service carried an item from Rome which reported plans by leaders of Catholic Action in Italy for a nation-wide Holy Year Crusade. It aimed at winning for the Church the several million non-believers belonging to the Italian Communists and to other anti-clerical parties. They referred to it as "The Crusade of the Great Return."

(1) You might wonder why there are so many "non-believers" in Italy, why there are "anti-clericals." There is a good answer, and it should be most convincing. You will recall from your history textbook that in 1869 organized Freemasonry of the Grand Orient atheistic brand, under a plea for a united Italy, started an anti-religious campaign which led to the invasion of "the states of the Church and their confiscation."

You have often heard that the Pope was a "prisoner of the Vatican" for 70 years.

But that would not alone explain the falling away from the Church of millions of Italians. What then is the real answer?

Those millions of Italians—three generations of them—went through schools from which all religious instruction was excluded by the anti-Christian government. In place of religious instruction, anti-religion was taught in the textbooks. This anti-clerical regime lasted a long time because Pope Leo XIII forbade practicing Catholics to vote at all in Italian elections. His idea was that they show their resentment towards the hostile government's treatment of the Catholic Church. The consequence was that enemies of the Church remained in possession of political power. That ban was removed by Pope Pius X.

(2) We learn from the situation in our own country that two or three generations c a n n o t g o through schools where no religion is taught and come out religious. If one-half of the entire population of the United States is unaffiliated with any religious organization, it is due to the fact that, lacking religious instruction, they do not know the ABC's of religion and could not, therefore, take an intelligent active interest in the same. No one becomes enthusiastic over a matter concerning which he knows nothing.

There are 30,000,000 children now in the schools of the United States, who are taught everything else except religion. Their parents and grandparents a l s o w e n t through such schools. This explains why there is hardly any religion in most American homes. It explains why parents cannot teach

religion to their children and why, because an indifferentism was created, parents do not send their children to Sunday Schools.

In our country most non-Catholics are friendly enough to religion. They could be persuaded to make an investigation into the Church's claims. But this requires that contacts be made with them by our people. Most young Americans, while having a very secular and worldly mind, are not prejudiced. They have never been interested in reading anti-Catholic literature as were their elders ahead of them. Observing that their acquaintances, who do belong to one or other of the churches, are no better than they are, they do not see any need, on their own initiative, to make any inquiry into the special claims of any definite religious body.

(3) Their religion, they say, is the Golden Rule, which can be practiced by anybody whether he be a formal member of a Church or not. They are confirmed in this frame of mind by the existence of so many religious organizations, whose members themselves confess that "one religion is as good as another," and that they are what they are solely from personal preference.

Now you know the facts. You know that the Son of God came down from Heaven to found a spiritual, supernatural Kingdom in this world to assist people to reach a supernatural destiny in the world to come. This kingdom was to be one only, as common sense would dictate, and world-wide. People could retain their citizenship in whatever nation they called their own, which is supposed to look after their temporal interests, but they could also and must hold citizenship in the Kingdom of Christ, which alone was founded to promote their eternal interests.

If man's destiny be supernatural, the means by which it is attained must be supernatural also. They can come only from God. Such supernatural means were instituted by Christ, Who was God, and He committed them to His Kingdom in this world, which is only another word for the Universal Church, in order that they might reach all citizens of His Kingdom.

What the American people and other people unaffiliated with the Catholic Church throughout the world need is knowledge, backed by prayer; and since they do not attend our churches, have no contact with our clergy, it rests with the layman — the priesthood of the laity—to help them.

Conclusion: Begin to emulate the fearless zeal of the Communist, of the atheist. Hence, during this Holy Year get into this field of work—every one of you.

The Crusade for God

January 14, 1951

During this Holy Year the Vicar of Christ wants every Catholic to engage in a "Crusade for God." Various Protestant denominations are doing the same thing in a big organized way. They are not doing it solely through religious papers, but through the united efforts of clergymen in all large cities.

(1) In December of last year, a Protestant "Victory Rally," attended by 33,000 people, was held in

Convention Hall, Philadelphia. According to Bishop Fred P. Corson, Head of the Methodist Church in the Philadelphia area, 330 churches participated in this rally. The Bishop reported that they had gained, during one week, 8,500 new members; that the goal of 10,000 would probably be attained within a few days, since "8,000 prospects are to be interviewed."

The Methodist Bishop of Oklahoma, in his sermon preached to this large audience, observed: "The eyes of America are focused on us today. Never before have so many churches simultaneously been actively engaged in the winning of souls."

You may wonder how 8,500 members can be won for any religion within a week. It must mean that they are accepted into the denominations without any instruction concerning the nature, the teaching, the religious attitudes of the sect which they decide to join. People received in that hurried way, stimulated by the excitement of the moment, usually do not become more than nominal members. Religious practice must be based on religious truths, and these must first be known before they can influence one's life.

There is no inquiry made concerning the antecedents of the prospects. How many of them may have been married and divorced once or more often, does not seem to matter.

(2) The same people could not become Catholics unless, after receiving a series of instructions, they should honestly and sincerely testify that they believe in and, therefore, subscribe to every point of Catholic belief. The re-married divorcees among them could not be received at all, no matter how anxious they might be to become Catholics. If the Catholic Church could defy legislation promulgated by Christ Himself for the New Law or by Almighty God in the Old Law concerning marriage and divorce, two million or more people in our country would be around to see the priest tomorrow about affiliating with the Church.

It is very easy for Protestants to receive new members on testimony that they "take Christ as their personal Savior." But the average Protestant, believing that nothing else is required, just does not bother about attending divine services with any regularity. In a printed report by the Secretary of the Federal Council of Churches it was noted that only one-third of professed Protestants go to church with any regularity. Your pastor would not even count such nominal members.

(3) The Bible tells us that we must be able to account for what we believe, to give reasons for "the faith that is in us." St. Paul tells us that we must "live by faith." By that he means we must regulate our lives in accordance with the things which we believe. Did not Christ Himself say "not every one that says unto me 'Lord, Lord,' shall enter into the Kingdom of Heaven, but he that does the will of My Father Who is in heaven, shall enter into the Kingdom of Heaven?"

And did not Christ tell the Apostles that they must "teach all that I have commanded you?" Catholics are so taught, non-Catholics are not. Even those who are active members of the Protestant sects have never been commanded to accept or even to be instructed on

the very plain doctrine of the Holy Eucharist, of the Sacrament of Penance, or on the institution of what Catholics call the Mass.

The Apostles were commanded to do that thing in commemoration of Christ. They did it. Every Bishop and priest consecrated or ordained by them did it; and every Bishop and priest consecrated or ordained by their successors has done it throughout the ages.

The few sects in the Near East, remnants of early century schisms, have the Mass and the Holy Eucharist and the Sacrament of Penance and other things which, despite the clear language in which they are taught in the Bible, are rejected by modern religions. Hence to join Protestant churches is not to embrace the full truth taught by Christ.

Conclusion: What non-Catholic friend of yours would not relish a Sacrament for the forgiveness of his sins, or one that communicates divine food to the soul? Why do you not provide him with a pamphlet which proves that all his ancestors for fifteen centuries had these Sacraments?

The Support of Religion

January 21, 1951

On the occasion of our financial report, it is customary to preach a sermon which deals with church finances. If, during the year, it has become necessary to talk money it has been done very reluctantly.

(1) We have been hearing so much about deficit financing on the part of our government. Under such a policy it can carry on only through the levy of heavy taxes whether the people want them or not. In the Church no such thing is done. The parish occasionally operates at a deficit, but we do not tax you exorbitantly in order to correct it. But it is very poor business, even in a parish, not to operate according to a budget. The priest knows fairly well the amount of money he needs to pay his own small allowance and that of the Sisters who teach in the school, the cost of janitor service, fuel and light, insurance, candles for the altar, and, of course, the interest, where there is a debt, and a good substantial payment on the principal.

But when contributions come from the people in a sort of "hit and miss way," the pastor is never able to know how much revenue he will receive.

In Protestant churches everything is operated according to a budget, and in December of every year men go from door to door to procure pledges from the people which will, in the aggregate, considerably more than balance the parish budget the next year.

Every Catholic who is earning money, husband and wife, boys and girls, should not need any pressure from the pulpit to give some of their earnings to the cause of God. People who truly appreciate what they derive in benefits from the parish church always give their full share, and some of them give out of all propotion to others, even of those who are far better able to give.

(2) In the Old Law, Almighty God demanded that eleven among the twelve Tribes of Israel support the Tribe of Levi, whose people were all occupied, in some way, with the conduct of religious af-

fairs. They were obliged by divine law not only to give generously, but to give a tithe or one-tenth of their entire income. The Israelitic Church may not have needed that much support, but God's purpose in so legislating was to keep them mindful that "first things come first," that He from Whom all temporal and spiritual blessings derive, comes first.

In our own country many sects, notably the Seventh Day Adventists, the Mennonites, the Mormons, are obliged by their church law to give one-tenth of their entire income; and the Methodists, Presbyterians, Lutherans have striven to enlist most of their members as tithers. Taking the Bible as a rule of faith, they feel justification for that, even though these religions are not of divine institution, and are not competent to do anything more for the people than to preach to them and to encourage them to live well. They lack the Sacraments, the sources of divine grace and spiritual strength, the sources of growth in holiness.

Even in their public services they can honor God only by praying to Him, while Catholics have the Mass, through which they honor the Holy Trinity as much as Christ honored Him by His death on the cross, because the Mass is nothing less than the repetition of Christ's great sacrifice, in an unbloody manner, and therefore has the same infinite value as His death had.

(3) The Catholic Church alone is world-wide. Other churches have some missionaries in foreign lands whose care is costly because with the preacher go his wife and family. As to Catholics, they have ten times as many missionaries in pagan countries, and they receive only a pittance, because each has no one to support but himself, and having given up his life for that work out of pure love for God, he does not want more than he absolutely needs.

We have an annual collection for the Missions in October, while Protestants contribute to the Home and Foreign Missions, through a bi-pocket envelope every Sunday of the year.

Because our Church is international, Catholics throughout the world must help support the government of the Church and provide the Holy Father with help to minister to the wants, in these days, of refugee and indigent Bishops and priests and lay people everywhere.

Protestants have to build their own colleges and hospitals, while Religious Orders take that burden upon themselves. There is only one university in the United States, namely, the Catholic University of Washington, for which there is a collection taken up among Catholics, and it is a small free will offering. For their own colleges Protestants levy an assessment on every parish.

Hence while we have one burden they do not have, namely, that of the support of our parochial schools, most Protestant denominations do far more for their churches and for their Church institutions than we do.

Conclusion: May we not ask, therefore, that you begin to recognize that God's religion on earth cannot be supported without financial help; that you would never hear a word about money from this

pulpit if all of you were regular contributors in just a little larger way than you are now?

Those who say that "the priest is always talking money," because that money does not go into his pockets, are unkind. He merely has the responsibility of seeing that the parish has the properties it needs and that they are well cared for.

It is poor business to be paying interest over a long period of years. It is your parish, and not the priest's parish. When I go, your parish will remain here to be of great service to you and your children.

Press Month

January 28, 1951

Have you really begun in earnest to spread the knowledge of your faith among others — especially friends and neighbors? The more they learn about our religion from the inside the more they will respect it, and respect you for living according to its ideals.

(1) Those who are not interested in a "Crusade for God" hardly deserve to be called "God's children." Who can do most to check the irreligious movements of our day if not the Catholics of the nation? We constitute not only the largest religious body in the United States, but in most large cities comprise from one-third to one-half of the entire population.

We wonder whether you truly comprehend the bigness, the thoroughness, the accuracy in reporting, of the Catholic News Service. In your daily paper you will read over nearly every non-local news item "AP," "INS," or "UP." These respectively stand for "Associated Press," "International News Service" and "United Press."

These are press services for the secular dailies which gather news from all over the world and serve the same to those who patronize them. The NCWC News Service is a similar organization for the gathering of religious news everywhere, as well as information concerning activities of enemies of God in different nations. The secular press services often bring misinformation—not wilfully, but rather because their correspondents abroad, being obliged to report daily, are likely to dispense rumors rather than facts.

(2) We absolutely know that this happens very frequently, because the Catholic Press correspondents in the same nations will often send a refutation of what is carried in the daily press. They not only have more time to run down the story for a weekly paper, but if it relates to anything Catholic they have a better comprehension of what the fact behind the story is.

It is generally admitted that the Vatican is in closer touch with those who report on religious news than any other news gathering post in the world. The NCWC has a representative in Rome who has access to this information. Hence you can be absolutely certain that the Catholic Press reports accurately. Not once in a year does a Catholic editor find it necessary to make any kind of correction. This alone should lead you and every other Catholic to be a faithful reader of a good, instructive, Catholic paper.

The Catholic press analyzes, for your benefit, the news according to Catholic principles, and interprets it in line with sound philosophy.

You may not have the time on the day the mailman delivers your

paper to peruse it carefully, but the excuse "no time to read" does not hold good, because you have an entire week during which to read it thoroughly.

St. Francis de Sales, the monk and kind saint of Switzerland, was designated by the late Pope Pius XI as patron of the Catholic Press. Therefore, in his name make a resolution today to be a regular and a full-coverage reader of a good weekly Catholic paper, and at least one Catholic magazine. If every Catholic were well posted on his religion, he would be able to explain it and defend it before others, and, if he had the apostolic spirit, would be eager to use every opportunity to make Christ and His Church better known.

(3) St. Francis de Sales is known as the saint of gentleness and kindness who lived during Calvin's time, and in the same city. He did more than all other persons in Europe combined to check the spread of that new religion. Had there been a Catholic press in those days, he would have certainly used it to great advantage.

The Catholic Press has made great progress in the United States. There are very few Catholic families today whose homes are not visited at least once a week by a Catholic paper. We often wonder whether most of them subscribe under pressure, or because they want to read it and want every member of the family to read it.

You do not need to be urged to become a subscriber to your daily secular paper or to purchase it at the newsstand down town, day after day—and, in purchasing you do it because you want to read it.

If you are as interested in the cause of Christ as you are in things political or financial, things relating to sports and the funnies, you will read your Catholic paper with great regularity.

The support and regular reading of Catholic literature is a duty which binds in conscience everyone who pays out money for secular papers and magazines. The secular must be balanced by the religious; the material by the spiritual. We are thinking of you not merely as conscientious Catholics, but as those who would like to do at least half as much for the spread of the cause of Christ as His enemies are doing to arouse hostility to that cause.

Conclusion: During this season of Lent resolve to read your Catholic paper thoroughly every week. Let your non-Catholic neighbors or friends have the benefit of the instruction which it contains. No one else is going to defend Catholicism except her own. The ones who have long been poisoned by hostile or sectarian literature can find the antidote only in a paper published by your own.

Patriotic Teachers

No gift of Rockefeller or Carnegie Foundations, or of any other Christian denomination, can equal the gift presented to the American people by the Catholic Church. It has nearly 11,000 schools with nearly 3 million pupils who are taught by 95,000 patriotic teachers. Not a single atheistic teacher is among them; not a single non-Christian nor non-American principle taught.—**J. Edgar Hoover.**

Book Reviews

Vestments and Vesture

Dom E. A. Roulin, O.S.B., transl. by Dom Justin McCann, O.S.B.

Newman Press, Westminster, Md., 1950, 308 pp., $4.00.

THIS is a reprint of the well-known work on Catholic vesture by Dom Roulin of Ampleforth Abbey, undertaken by the Newman Press, which has been doing such a fine job of bringing into print again many valuable works long since unavailable.

Dom Roulin's book was first published in 1930, which certainly was very much a pioneering period for the liturgical revival in the English-speaking world. It is unfortunate that the opportunity was not taken at this time of making a thorough revision of this basically fine book to bring it up to date, especially in consideration of what modern art has to offer and the development of the almost endless variety of new textiles.

The principal defects of the work are its age and the very arbitrary judgment the author exercises in criticizing the examples he presents in his illustrations. His principles of simplicity, liturgical function and good taste are sound and sober, but his application of these principles in criticism of his examples falls down badly, and he will often condemn or praise a piece of work on purely arbitrary grounds.

This would incline one to mistrust the author's judgment, but abstracting from these defects, the book is a reliable and scholarly treatise on Catholic vesture, its history, function, legal requirements, practical and aesthetic principles. There is an abundance of excellent illustrations, many of ancient lineage, affording a wealth of inspiration for the modern designer.

The discussion of principles involved in the design and decoration of vestments is beyond criticism. Many of the clergy who seem to regard the use of vestments as more or less useless and certainly unimportant will gain a new understanding and fresh appreciation of the vesture of the Church from reading this volume. Dom Roulin's book is still the best we have in English.—James H. Deady.

The Roman Breviary in English

edited by

Rt. Rev. Joseph Newton

4 vols., Benziger Brothers, $34.00

IT is with glee and gratitude that we greet the translation of our beloved Breviary into our mother tongue, done by scholars, experts in the intricacies of our Mother's tongue. That such rendering, never a surrendering, will be useful there is no doubt; useful even to those of us who since the days of our childhood have learned and loved the Latin language and look on it as a sacramental, the lasting matrix in which is graven ineffaceably the doctrine which we believe. Easy for us all it will be now to comply with the request of the Lord: **Qui legit intelligat.** Let him who recites the Breviary grasp the meaning of what he reads.

It must be admitted however that for the valid and licit recitation of the Hours it is not necessary to know the meaning of the text. God hears the prayer of the illiterate and the ignorant—and the children. To the chief priests and scribes "who were moved with indignation" when hearing the children crying out the Savior's praise in the Temple, Christ said: "Have you never read the word 'Out of the mouths of infants and sucklings thou hast perfected praise'?"

The Church has bound religious to say the Office in Latin. The objection of those who claim that such a prayer is a kind of nonsensical jargon arises from ignorance or from malice. If one says abracadabra one utters a senseless sound. But if one says **Suscipiat Dominus sacrificium de manibus tuis** one says something with a definite meaning. The words are prayer, the Church's prayer. And if we say those words to God, associating ourselves with their meaning, we are truly praying the Church's prayer, even if intellectually our understanding is imperfect.

Nevertheless, generally speaking, we must strive to understand the meaning of the texts we recite. Congenerous with the nature of prayer and with the spirit of the Church, it is for us to know what we say and to say what we mean when we speak to Him Who Is.

When we address God, when we proffer to Him formulas of prayer, what can be more natural than to be attentive to the thoughts they express? To neglect such sources of inspiration would be to do violence to the mind of the Church who places the words on our lips to feed our intellect and uplift our heart. This is the doctrine of all the Doctors of the Church. Indeed this is in harmony with the advice of St. Paul, telling us "to make our intellect surrender to Christ's service" (2. Cor. 10:5).

Yet it is not only our intellect which must act. The heart must have its share. The Psalmist's prayer must be our prayer: "Lord, hear my voice wherewith I cry: have mercy on me, hear me" (Ps. 26:7).

Done in this manner the offering of the Divine Office, both as the direct cult of God and the indirect worship of Him paid through the honor shown His Saints will, in the words of the present Holy Father's great Encyclical Letter, "give us a part in that sacred liturgy on earth which is a preparation for the liturgy of Heaven."

After careful examination of the present Breviary we earnestly recommend it to our brothers in the Sacred Priesthood as a guide safe and true. But let it **not** be understood that this well-nigh "octogeranium" stands with those who want the Office said in the vernacular. As a lover of the Latin language he always brands them as lovers of the "tavernacular."—J. M. Lelen, Ph.D.

Mexico: A Land Of Volcanoes

Joseph H. L. Schlarman

The Bruce Publishing Co., Milwaukee, 1950, pp. xiv, 640, $5.00.

FOR too long the English-speaking priest has helplessly wished that he could, when the occasion demanded it, reach into his library and come up with a

volume like this one. Sure in his mind that the pseudo-historical and other versions of Mexico's story did not ring true (especially in matters that touched the Church) he was nevertheless without a soundly-documented, full-scale work on Mexican history from the beginning to the present that was the product of the best of critical scholarship combined with the understanding of a Catholic mind.

There have been books aplenty in English on Mexican history. One might say there have been too many of them and the paper often might have been used for a better purpose. This reviewer knows no field of history, apart from the premeditated Soviet historiography, where uncritical sing-song has been so often the rule and so seldom the exception as in the works produced in the United States dealing with the general history of Mexico, particularly its history since Independence.

Some years ago the late Bishop Kelley made a valiant stab in the right direction in his "Blood Drenched Altars," but the work was deliberately incomplete as a general history in view of its pursuit of a rather narrow theme. What he did consider, Bishop Kelley delivered with punch and conviction but by no stretch of the imagination could we call it a satisfactory general history of our Latin neighbor.

In his latest work of scholarship, Bishop Schlarman of Peoria has at once filled the lamentable gap in our literature and demonstrated again the catholicity of his interests and abilities.

The Bishop of Peoria never does things by halves. This is a large volume of 640 pages. It is jam-packed with numerous excellent illustrations and more than a dozen original sketch-maps which are the work of Father Robert Livingston. There is ample documentation and a full bibliography. The working Index is considerable although not complete.

There will be secular reviewers who will seek to damn the book with the statement that it is "clerical." Apart from the obvious observation that one would hardly expect it to be anti-clerical, it is important to note that being "clerical" it is a welcome antidote to the stream of "anti-clerical" versions to which we have been subjected. And to say it is "clerical" is not to say it is uncritical or unscholarly. Where fault is to be found with the facts of Catholic activity in Mexico, the author does not spare the pen.

The Colonial Period occupies less than thirty percent of the total text, a seeming disproportion since in years it is three times the length of the National Period. The disproportion is a happy one in view of the need for better and fuller treatment of the more difficult later period which has not received the fine treatment that the colonial era has.

This volume is so fine a work that one hesitates to throw any critical remarks into the review. But a few deficiencies, which do not mar the overall excellence of the volume, might be mentioned.

In dealing with the European background, too little attention is paid to other than Mohammedan influences in the fashioning of the complex Spanish character. At times there is some evidence of lack of acquaintance with monographic literature on subjects treated. This is seen, for example,

in dealing with subjects such as the exploits of Fray Marcos de Niza where there is no intimation of the wide disagreement on much of the story. Again, in relating the conditions that accompanied the expulsion of the Jesuits in 1767, the emphasis placed on the brutality of those executing the decree has been considerably lessened through Catholic research on the subject.

The chapter on the Viceroy is devoted mostly to the topic of "Spanish Colonial Government." Why not a separate chapter on the latter topic, since there is a later chapter devoted to the Viceroys? The treatment of the National Period would have been greatly aided by a chapter which analyzes the phenomenon of Mexican anti-clericalism in a country traditionally Catholic, while showing the evolution of that anti-clericalism through the past century. Such a chapter would have answered the biggest "why" that is uttered by Catholics and others in considering the Church-State problem in Mexico.

The author shows great predilection for historical parallels. As he uses them, they are most effective in demonstrating the essential unity of human nature and the horrible inconsistency of so much American thought on matters Mexican. But sometimes the historical parallel becomes so lengthy as to be transformed into man-in-motion ideas which definitely distract from the flow of the narrative.

These minor criticisms are undoubtedly picayune. The best thing that the reviewer could say by way of conclusion is to remark that if this work had only been available during the years he taught the History of Mexico to college students, he would have welcomed it, embraced it, used it as a text, and fervently thanked the good Bishop for his work and his wisdom. As it is, he still welcomes and still thanks.—Robert J. Welch.

Ireland's Achievements

It is understood and accepted as part of the contract between Heaven and Ireland that the Irish will always be the world's predominant missionaries.

At present Ireland's achievements are little less than colossal. From China to Peru the name of St. Patrick has become predominant amongst Church dedications. Ireland almost single-handed gave Australia and the United States their Catholic foundations.

In England and Scotland the Catholic Church is 90 per cent an Irish Church. However good religiously this may be, it represents part of an immense drain which, strangely, has continued from the penal times, followed by the "bad times," until the present good times.—Sir Shane Leslie in **The Irish Digest.**

MAGAZINES DISAPPROVED

by the

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JANUARY, 1951

PUBLICATIONS FOUND OBJECTIONABLE BY THE DECENCY COMMITTEE

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Fight
Girl Comics
Headline Comics
I Loved
Jesse James
Love
Love at First Sight
Loveland
Love Memories
Lovers
Love Mystery
Love Romances
Love Tales
Man Comics
Marvel Tales
Modern Comics
Movie Love
Penalty
Pictorial Romances
Planet Comics
Police Comics
Range Romances
Real Clue
Real Life Secrets
Real Love
Revealing Romances
Romance Diary
Romantic Confessions
Romantic Thrills
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Forever Wilt Thou Love
God's Little Acre
House in the Upland
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I Am Thinking of My Darling
I, The Jury
Journeyman
Kiss Tomorrow Goodby
Knock on Any Door
Lady Chatterly's Love
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Lona Hanson
Love in Dishevelment

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Mildred Pierce
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Sanctuary
Serenade
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Strange Fruit
Stranger in Town
Tale of Poor Loves
The Body in Bed
The Future Mr. Dolan
The Gilded Hearse
The Golden Sleep
The Outer Edges
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List prepared by the Chicago Archdiocesan Council of Catholic Women, 506 S. Wabash Ave., Chicago 5, Ill., and edited by the national office of the N. O. D. L.

Currente Calamo

Continued from page 12

is conceivable to the rush and flood of thoughts which such a doctrine involves?" So Cardinal Newman said to Pusey.

We looked up these lines after reading a recent article in The Dublin Review and swallowed our misgivings—though not easily. It was E. I. Watkins' article on Crashaw that had produced them in the first place. Watkins cites a poem by the Flemish Jesuit, Bonarsch, which he confesses "jars on my sensibility," which poem expresses the desire "spiritually to suck Our Lady's milk or the blood from Christ's wounds." Father Hoyer, a contemporary of Bonarsch, and an Augustinian, represents Augustine on his knees receiving on his haloed head two streams: "blood from Our Lord's side, milk from Our Lady's breast." Both represent baroque, but at its worst.

But, says Cardinal Newman further: "Of all passions, love is the most unmanageable; nay more, I would not give much for that love which is never extravagant, which

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always observes the proprieties, and can move about in perfect good taste, under all emergencies."

There is wonderful wisdom not only in that observation but in another which follows rather closely upon it. (Of course you should read, or reread, the whole letter.) Liturgical students and reformers will certainly acquiesce in the animadversion that "a people's religion is ever a corrupt religion, in spite of the provisions of Holy Church. If she is to be Catholic, you must admit within her net fish of every kind, guests good and bad, vessels of gold, vessels of earth. You may beat religion out of men if you will and then their excesses will take a different direction; but if you make use of religion to improve them, they will make use of religion to corrupt it."

Errors on Both "Sides"

All genuine liturgists who seek to enhance the role of religion to "improve" and to contain the powers of man to "corrupt" are undoubtedly well aware of this. There are also undoubtedly errors on both "sides": liturgists who too easily assume that their efforts at translating ideas into actualities are ipso facto improvements, confusing noble intent with achievement, or those who in a somewhat similar error erect their own canons of taste into absolute and objective norms of beauty; "anti-liturgists" (for want of a better term), who do precisely the same thing from their own side of the fence, or who have no ideals at all to objectify but are content to carp at all others as corruptive.

Newman's reply to Pusey's Eirenikon is full of overtones about the influence of the subjective, what one's own backgrounds

of person and place can do to one's devotion. Perhaps a little charitable application of the axiom "de gustibus" would forestall many a quarrel in all liturgical matters.

In any case—three of us priests stood looking at a new church which embodies the ideas of an excellent liturgical student. We split three ways on almost every possible judgment though none of us was guilty of any apparent prejudice. Isn't that rather typical? And doesn't it suggest the urgency of the virtue of charity and its applicability to aesthetics? Ad omnia utilis est!

We have never come away from a wrangle over matters liturgical or devotional without looking back on it with regret, without deprecating the want of light and the excess of heat, without wishing that like efforts had not been devoted to agreement rather than disagreement or that at the least somebody had quoted Augustine's in dubiis libertas.

Correspondence

Protests Fr. Murrett's Article

Editor:

HERETOFORE I have been accustomed to look for fact not fiction in **The Priest**, and hence I was rather surprised to find Father Murrett's article given so prominent a place in the November issue.

To one who has known the priests of the Twin Cities for more

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PRESS
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than fifty years it was very amusing to read about their alleged gullibility. I can assure Father Murrett that very few, if any, clerical imposters have ever fared as well as he says the "Bishop of the Cameroons" did; and that, no matter how great the provocation, no duly accredited missionary would be treated half as harshly as the bishop's unfortunate namesake, the "laddy-buck" of Maryknoll, pretends to have been treated.

Father Murrett is blissfully unaware that there has not been a "Pro-Cathedral" in Minneapolis for twenty-five years and that it has not had a "Right Reverend gentleman" in charge of it for even ten years. The pastor who is a refined, mild, gentle, reserved, unassuming (how is that for fiction?) individual, totally unlike the bushy-browed John Lewis, has never had in his priestly life 491 Mass stipends at any time to give to an itinerant individual, a missionary community or the Propagation of the Faith. He knows enough of the elements of Canon Law not to allow them to accumulate to that extent.

As far as the "Right Reverend gentleman" knows, Father Murrett has never had the honor of saying Mass, even on a side altar, at the Basilican successor to the "Pro-Cathedral." Had he consulted his Maryknoll brethren, whose Founder and Superior Generals have honored us with visits, he would have learned that they have not only said Mass in its sanctuary but have been our guests on several occasions. They have preached from our pulpit with excellent results without having to "knock down and hold up the parishion-

ers." Neither they nor any other visiting priest, prelate or Cardinal **in petto** have ever been requested "to sign the register" nor to show a celebret, but they have been asked to comply with the invariable rule of **post Missam, mensa**, a courtesy that would be extended even to Father Murrett of Travancore if he came as well as to his namesake of Maryknoll should he venture to return to the Twin Cities. He need not fear that any "madman" of a "curate" (by which he probably means an assistant priest) will attack him after beguiling him into a "small, dark room." The priests of the Twin Cities are gentlemen even under provocation to act like some of their visitors.

By all means let's have more fiction!

Yours very sincerely,
(Rt. Rev.) James M. Reardon, P.A.
Basilica of St. Mary
Minneapolis, Minnesota

The Office in English

Editor:

IN regard to saying the Office in the vernacular—I am in favor of it. I would suggest that it be given as a privilege and its use restricted to a certain number of times a year. This would give those who want it the opportunity of using it, while still keeping them in touch with the Latin version. It seems to me that saying the Office in English would enable us to quote Scripture with a much greater facility.

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Correspondence

Favors Evening Mass

Editor:

IN "Currente Calamo" of the October issue of **The Priest**, you wondered if the privilege of the evening Mass would merit a trial in the U.S. From personal experience I would say, "Yes." As you perhaps know, we here in Puerto Rico have this privilege, putting us on a par with Germany and Spain, the only other countries to have it so far as I know. The Bishop of Ponce, Most Reverend James McManus, C.SS.R., obtained it for both Puerto Rican dioceses, Ponce and San Juan. So far as I know, the privilege is as extensive as that of Germany and Spain, although our Bishops have restricted its use to the country chapels.

After using it for the last three and a half months, I think it would be a good thing for the United States, especially where the priests have mission churches located in rural areas. Mass in mid-afternoon would not interfere with the farm chores. Of course, we do not celebrate Mass in the same chapel both morning and afternoon, but that's because it's impossible—too many people and not enough priests. About 30,000 people, the vast majority baptized but not practicing Catholics, live within our parish limits, and we four priests here offer seven Masses in town and four in the country every Sunday. Yes, I'm sure that the evening Mass would be a success in the States also. So go right to it, Father, and work up enthusiasm for the evening Mass among your Reverend readers. My prayers are behind you.

Another privilege we have is to

offer three Masses in one day, i.e., Sundays and holydays. Of course this is a bit taxing but the results are well worth it and really it's not very hard on a young healthy priest.

I find the articles and comments on the Breviary reform very interesting. However, I sometimes wonder if perhaps one of the reasons we desire the reform is the hope that the Offices will be shorter. If so, is that hope due to our lack of spirituality? Perhaps we should ask ourselves and truthfully answer, of course, a few questions like the following: How much time do I spend in daily meditation? How much spiritual reading do I do? How much worldly amusement and entertainment do I get? I'm personally of the opinion that the Breviary is not too long, although I wish that it were clearer in spots. Saying our Office plus a rosary insures us of spending at least one hour in prayer every day besides our Mass. I don't think that is too much to expect of those who are to set the example of how to be a saint.

Your brother in Christ,
Otmar Gallagher, O.F.M.Cap.
Ponce, Puerto Rico

Suggests Emblem for Priests

Editor:

A LAYMAN, who has been embarrassed on a number of occasions by mistaking ministers in clerical garb for priests, has suggested to me frequently that priests should be encouraged to wear some distinctively Catholic emblem which could not be imitated.

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It is his suggestion that a pin such as the Holy Name Society pin or, better, a pin with the Pope's tiara, would serve the purpose.

I pass on his suggestion for your consideration.

Cordially,

Priest

Carey, Ohio

Advocates Rosary Program

Editor:

INDIFFERENCE to our Lady of Fatima must be overcome. Last Easter a marvelous program was broadcast by Catholic members of the cinema; but it was the full Rosary; it took up an entire hour; and it happened only once. A chaplet of the Rosary can be recited during fifteen minutes with reverent speed. Many television owners sit through short interludes without switching to another channel if commercials, political interruptions or even sermons occur.

My appeal is for your powerful advocacy of a daily Family Rosary for fifteen minutes each evening about the time the supper table has gathered the home in a group. The wealth of art, music, the Sacred Scriptures, and orthodox hymnology can be co-ordinated so that each Mystery is vividly portrayed upon its announcement in pictures such as the Ferruzzi Madonna or the Murillo Immaculata and then emphasized during its recitation by familiar music; all in the interest of brevity. It will take loving skill to eliminate perfunctory stereotyped repetitions and bad taste.

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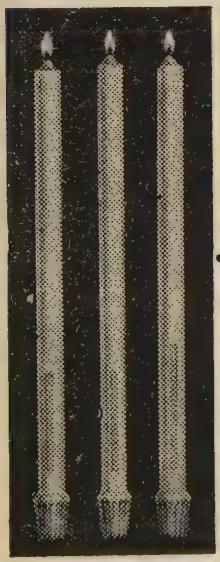

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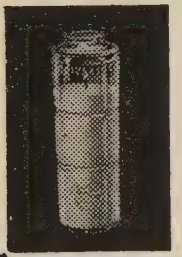

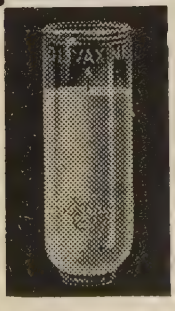

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For the sake of those who rely only on the fragments of Holy Writ left to them by "Reformers" (who tried to reform the Bride of Christ instead of praying God for the Church to reform them) each Mystery should be ushered in with a triad or so of recognizable texts (like the Capitula in the Divine Office). For example: "The Assumption. 'At thy right hand did stand the Queen in a vesture of gold.' (Psalm 46) 'Neither is the Man without the Woman, in the Lord.' (I Corinthians 11) 'If I go away, I will come again, and receive you unto myself.' (St. John 14) 'The tabernacle of God was opened . . . and there appeared a great wonder in heaven, a Woman clothed with the sun' (Apocalypse 12)" followed without pause by Our Father, Hail Mary, etc. The essence of this method is brevity, factuality, and consecutive ideation.

If political speeches can be imposed over a nation-wide hook-up surely there must be Christians willing to contribute toward the establishment of the Family Rosary. Television, with tableaux, choruses, and instrumental music, good enunciation such as is possessed by some Catholic actors and actresses, and above all speed with reverence, can do for at least the Atlantic Coast States what the Block Rosary has so meritoriously begun.

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Correspondence

We implore your help and guidance.

Yours faithfully,
(Mr.) Marian Edward Konter
5 South Brookside Court
New City (Rockland County)
New York

Four Hundred Replies

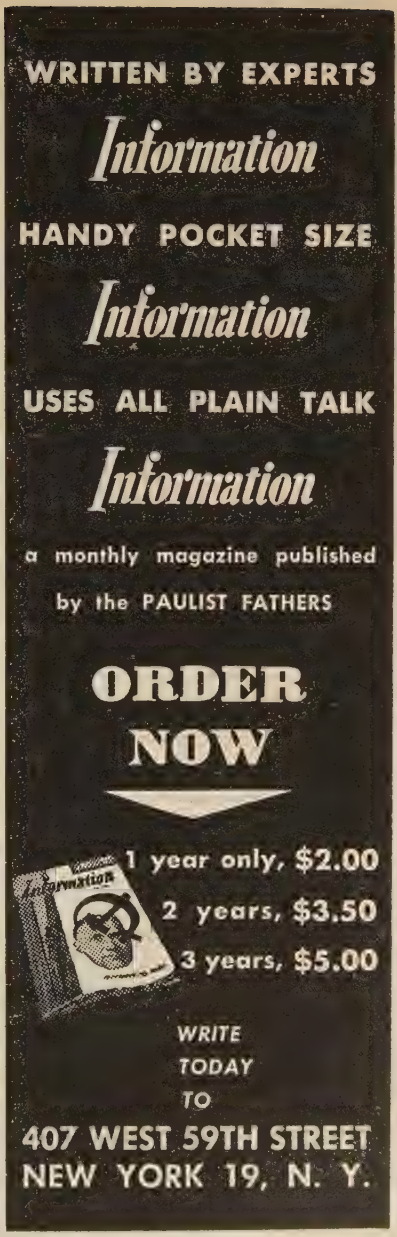
Editor:

WITH the hope of encouraging you to continue the wonderful work that you are doing and to help you realize the widespread influence of the Apostolate of the Written Word, I should like to inform you of the results of an article you carried in **The Priest** last **December.** The article "Headstart on Marriage" described the program of the "Conferences for Engaged Couples" in the diocese of Brooklyn.

The response to that article has been terrific. I have received approximately four hundred letters from priests and seminarians requesting further information and material. The letters have come from practically every state in the United States, from Canada, Central and South America, from the Phillipines, from Europe and missionaries in Africa. I never realized before how effective an interestingly written article could be.

I certainly wish that more priests would realize the tremendous potentialities of the written word and would write to help other priests with suggestions that might solve the common problems that we face in advancing the cause of Christ in a world that needs Him so much.

With sincere gratitude for your part in advancing a program that



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Correspondence

I think is important and with the hope that this note will encourage you, I am,

Sincerely yours,
Kenneth Morgan
Confraternity of
Christian Doctrine
Diocese of Brooklyn

Wants Catholic Reading Matter

Editor:

I CAN very well understand how busy you priests are in America and how you may wish to do something in the line of remailing but won't be able to find the time.

On our side the need for reading matter is so acute that I do not think it will be possible for you to understand it. Some time back I visited a solitary parish priest in an all-Catholic village. I had wrapped my slippers in an old, old copy of **The Brooklyn Tablet.** He took it, stretched it out, and went through the whole thing. When I teased him about it, he said: "It is all very well for you to laugh at me; but you must know that often I feel like going mad for want of reading matter." The villagers leave him free from 9 a. m. till 6 p. m. when they return from work. Such is the case of a good many men in this as well as the neighboring dioceses. I am supplying matter to priests of many dioceses.

Before the last war I used to send weekly bundles of magazines, etc. to all the leading public libraries of South India, and also to Y.M.C.'s. The war ruined this work. Now I have started another hobby. From time to time I appeal

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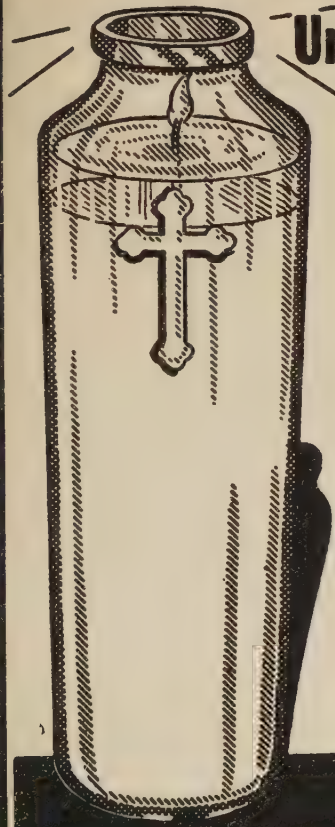

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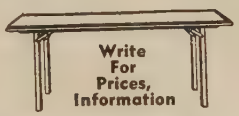

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Correspondence

for religious enquirers in the daily paper called **The Mail** which has a circulation of fifty thousand—English daily. I get swamped with letters. Some I answer; to others I send pamphlets. It is to get pamphlets that I wrote to the **Sunday Visitor** office—also for **O.S.V.'s.**

I am very glad to have someone showing me so much sympathy.

With every good wish and in union of Holy Sacrifices,

Yours sincerely in J.C.,
Albert Z. Muthumalai, S.J.
Bishop's House Pudur. P.O.
Mathurai City, South India.

St. Paul's Information Service

Editor:

THE interest of Catholics, especially the clergy, can aid our work immensely. We have found on countless occasions that personal contact with an editor produces the top results. For that personal contact we must depend upon our friends. The more widely we can publicize our work, the higher our circulation will go.

The latest development of the **Information Service** is quite a momentous one. As soon as we can take care of the details and set up the machinery for another drive, we will send out our material in mat form. Up to now all our weekly releases have gone out in mimeograph form.

Because of the advantages of supplying editors with mats each week, we anticipate a big boost in circulation. We're keeping our fingers crossed.

With the introduction of the mat service we will use the name **Paulist Information Service.**

Thanks once again for all your consideration of us.

Yours sincerely in Christ and Our Lady,

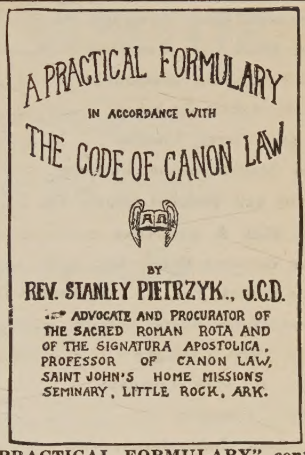
Norbert R. Ciesil
St. Paul's Information Service
Washington 17, D. C.

'Race Tracks . . . Cocktail Lounges . . . Churches'

Editor:

RECENTLY an article appeared in **The Wall Street Journal** which is very disturbing. It stated that the National Production Authority agency, which has control over construction under the Defense Production Act was considering the banning of construction of some amusement facilities. In the article it mentions race tracks, amusement parks, cocktail lounges, swimming pools, restaurants, stores, etc. and in the same article mentions churches.

Although we naturally are interested in the continuation of organ building, our interest goes far beyond this. It is our firm belief that even in time of war churches are most essential and certainly would not come under the heading of amusement facilities. We feel that no other institution can have as much influence as the church in keeping up the morale of the people.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Correspondence

We are bringing the matter to the attention of church people asking them to protest to their Congressmen and Senators and it has occurred to us that perhaps you might desire to make some mention of the matter in your publication and ask your readers to do likewise.

Sincerely yours,
M. P. Moller, Inc.
Hagerstown, Maryland

"Rhythm" vs. Trust in God

Editor:

WHY do so many priests recommend "rhythm" instead of prayer and trust in God?

Rhythm is doing more than its share in wrecking Catholic marriages today. Rhythm is the best method available to teach married couples to be selfish. By practicing rhythm married couples admit that they know more about spacing children than Almighty God. Rhythm makes dictators to Almighty God out of married couples on the important matter of "life and death." Rhythm is doing much to cause husbands and wives to despise each other.

Most young couples today are looking for an excuse to practice rhythm. All they need is a word of encouragement from some priest and they will start wrecking their marriage with rhythm. What young couples need today is inspiration. Teach them that rhythm is only tolerated by the Church—as mixed marriages are tolerated.

Sincerely in the Sacred Heart,
Wilbert Staudenmaier
Sacred Heart Rectory
Appleton, Wisconsin

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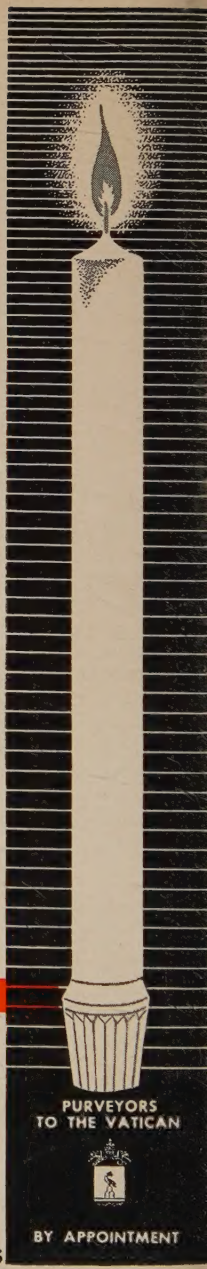

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